# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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## POETRY.

Selected for the Churchman.

### HYMN.

When God came down from heaven, the living God,
What signs and wonders mark'd his stately way!
Brake out the winds in music where he trod?
Shone o'er the heavens a brighter, softer day?

The dumb began to speak, the blind to see,
And the lame leaped, and pain and paleness fled;
The mourner's sunken eye grew bright with glee,
And from the tomb awoke the wondering dead!

When God went back to heaven, the living God,
Rode he the heavens upon a fiery car?
Waved seraph-wings along his glorious road?
Stood still to wonder each bright wandering star?

Upon the cross he hung, and bowed the head,
And pray'd for them that smote and them that curst,
And drop by drop his slow life-blood was shed,
And his last hour of suffering was the worst.

Milman.

### THE LOVE OF GOD.

I.

Love thee!—oh, thou, the world's eternal sire!
Whose palace is the vast infinity:
Time, space, height, depth, oh, God, are full of thee,
And sun-eyed seraphs tremble and admire.
Love thee—but thou art girt with vengeful fire,
And mountains quake and banded nations flee;
And terror shakes the wide unfathom'd sea,
When the heavens rock with thy tempestuous ire.
Oh, thou! too vast for thought to comprehend,
That wast, ere time,—shall be when time is o'er;
Ages and worlds begin—grow old—and end,—
Systems and suns thy changeless throne before,
Commence and close their cycles:—lost I bend
To earth my prostrate soul, and shudder and adore.

II.

Love thee!—oh, clad in human lowliness,—
In whom each heart its mortal kindred knows,—
Our flesh, our forms, our tears, our pains, our woes;
A fellow-wanderer o'er earth's wilderness!
Love thee!—whose every word but breathes to bless!
Through thee, from long-seal'd lips glad language flows;
The blind, their eyes that laugh with light, unclose;
And babes, unchid, thy garment's hem caress.
I see thee—doom'd by bitterest pangs to die—
Up the sad hill with willing footsteps move,
With scourge, and taunt, and wanton agony;
While the cross nods, in hideous gloom above,
Though all—even there—be radiant Deity!
Speechless I gaze, and my whole soul is love!

Milman.

From the Journal of the General Convention of 1838.

## REPORT ON THE STATE OF THE CHURCH.

### NEW YORK.

Since the last General Convention, there has been an increase in the diocese of 64 clergymen and 33 congregations.

It consists at present of 256 clergymen, (the bishop, 224 priests, and 31 deacons,) and of 238 congregations.

Sixty-six persons have been ordained deacons, of whom 36 are alumni of the General Theological Seminary.

Fifty-nine deacons have been ordained priests.

The number of missionaries at present employed in and under the authority of the diocese is 56.

The number of candidates for orders is 50, of whom 27 are students, and one is an alumnus of the General Theological Seminary.

Six of the clergy of this diocese have departed this life.

Nineteen clergymen have been instituted into parochial charges.

Forty-six churches have been consecrated.

Three thousand four hundred and eighty-eight persons have been confirmed.

The Episcopal fund having been completed by the liberality of Trinity Church, in the city of New York, the bishop is now supported from that source, and has ceased to have any special parochial connection.

Although there is a vast territory within this diocese, calling loudly for missionary labor, there are in it but very few vacant parishes—there never having been a period when it was so fully supplied with pastoral ministrations; and these ministrations happily appear to have been much blessed. A practical sense of religious and moral obligation and responsibility has evidently increased; and the only true principles on which this can be maintained—those of the Gospel of Christ—have a decidedly strengthened influence among its members.

Baptisms, (adults 932, children 5816, not specified 1270,) 8018; communicants, 12,072; marriages, 3058; funerals, 5226; Sunday scholars, 11,527; Sunday school teachers, 1525.

### NEW JERSEY.

There are at present forty clergymen—the bishop, 33 presbyters, and 6 deacons—and 40 organized parishes. There are 39 commodious churches, and one is in progress. Since the last General Convention, 11 churches have been consecrated, and five new parishes have been organized. There have been added to the diocese, by ordination, 7 presbyters, and 4 deacons, and by transfer, 4 presbyters and 2 deacons; 11 deacons have been ordained priests; 5 rectors have been instituted. There have removed from the diocese, the Rev. Hewlett R. Peters, the Rev. George S. Porter, the Rev. William I. Kip, the Rev. Henry M. Mason, the Rev. William Douglas, and the Rev. Joseph Wolff. Two have died, the Rev. Benjamin Holmes and the Rev. J. Loring Woart. The number of candidates for orders is three.

There have been 1054 baptisms, of which 887 were infants. There have been 408 persons confirmed. The number of communicants reported in 1836 was 1075; in 1837, 1155; in 1838, 1227. The missionary income of the diocese has been $4907 82, being the "offerings of the Church" for missions within the diocese. The contributions to the Board of Missions have been 1200 dollars. There have been collections in the parishes for the General Theological Seminary. The Episcopal fund amounts to $3706. The capital of the Episcopal Society for the Promotion of Christian Knowledge and piety, is $1568. The fund for the relief of the widows and children of deceased clergymen, amounts to $17,000.

The divine Head of the Church has been graciously pleased to bless the efforts and prayers of his members and people in this portion of the vineyard, manifesting fruits of increase to his eternal glory and praise. Evidences of this are seen in the increase of the clergy, of the churches, and of the communicants, as reported above. There has also been a great increase of zeal and devotion in the clergy, and a corresponding improvement in the spiritual character of the parishes. A good work is evidently begun, which, if we are faithful, the Lord will surely carry on and bless. The greater attention of the clergy to the primitive institution of public cathechizing, may be indicated as one of the most effectual means.

### PENNSYLVANIA.

The Diocese of Pennsylvania consists of eighty-six clergymen, (the bishop, 75 presbyters, and 10 deacons,) and ninety-nine parishes; being 10 clergymen and 13 parishes more than were reported to the last General Convention.

Besides the Right Rev. William White, the senior bishop, who expired on the 17th of July, 1836, the following clergymen have died since the last Triennial Convention, viz. John W. James, Cyrus Jacobs, Francis Reno, John S. Brenneman, Bennet Glover, and John Taylor; 13 churches have been duly organized, and received into union with the Convention.

Nineteen persons have been ordained deacons, of whom thirteen were alumni of the General Theological Seminary.

Seventeen deacons have been ordained priests.

One priest, the Rev. Samuel A. McCoskry, has been consecrated to the Episcopacy for the Diocese of Michigan. Five clergymen have been instituted. One clergyman, S. C. Freeman, has been displaced from the ministry.

The number of candidates for orders, is 24. The number of missionaries at present employed in the diocese, is 23.

Ten new church edifices, and five old ones, enlarged or renewed, have been consecrated; 3361 infants, and 620 adults have been baptized; 1777 persons have been confirmed; and 79,500 dollars have been contributed by the congregations of this diocese, for various objects connected with religion and the Church.

The number of communicants, as reported to the last Diocesan Convention, is 5781.

The number of Sunday schools is 118; of Sunday school teachers, is 1031; and of Sunday school scholars, 8288. The fund for the support of the Episcopate, consists of the legacies of Andrew Doz, amounting to $4,701 33 and of Dr. Joseph Pilmore, $7,969 12; also; of the sum of $16,102 04, a capital raised by annual collections, in the different churches, and of a loan without interest of $30,000.

The quota of this diocese towards defraying the expenses of the General Convention, has been paid in full to the present time. The Society for the Advancement of Christianity, still continues its valuable labors, enabling the diocese to enjoy the services of 23 missionaries. Auxiliary to it, the Female Tract Society sends forth annually, a great number of useful and edifying tracts. The Education Committee of the same, sustains at present 5 beneficiaries preparing for the ministry, two of whom are in the General Theological Seminary. The Diocesan Sunday School Society continues its important efforts to promote the interest of the Episcopal Sunday schools in the diocese, with increasing success.

The Bishop White Prayer-book Society has distributed above twenty thousand Prayer-books throughout the United States, and beyond it, since its organization in 1834, at an expense of $4,743. And the Female Prayer-book Society has been highly successful and useful in its exertions, having distributed and sold 2200 octavo, and 50 quarto Prayer-books.

The Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church, possesses a fund of more than $60,000, encumbered by an annuity but to one family. From the several details above recited, it appears that the Church in this diocese is steadily increasing in strength, zeal, and numbers; and, it is thought equally so in piety, devotion, and holiness of its members, as well as in the faithfulness, efficiency, and soundness of its clergy.

### DELAWARE.

The Diocese of Delaware comprises sixteen parishes, viz. seven in Sussex county, three in Kent county, and five in Newcastle county. In each of these parishes there is a house of worship. Since the last Triennial Report, two churches, one in Kent, and the other in Sussex county, after being abandoned for nearly forty years, have been repaired and consecrated. A church has also been built and consecrated in Newcastle county.

There are in the diocese ten clergymen, and two candidates for holy orders.

In consequence of several of the parishes in the diocese being for a time without ministerial supervision, the reports furnished to the State Convention are very imperfect; they furnish the following aggregates: communicants 313; baptisms, (of adults 114; of infants 247;) total, 361; confirmations, 122; catechumens, 797.

The Diocese of Delaware is under the provisional charge of the Right Rev. H. U. Onderdonk. To the efficient and unremitting labors of Bishop Onderdonk the Church in this state is greatly indebted for her resuscitation, and the brighter prospects now before her.

The college at Newark, which is under the presidency of the Rev. Dr. Richard S. Mason, promises to exert a beneficial influence within the diocese, by advancing the combined interests of science and religion.

### MARYLAND.

In presenting a view of the state of the Church in this diocese since the last General Convention, amidst the causes of congratulation which present themselves, and awaken our devout thanksgiving to Almighty God for the continuance of his favor and loving kindness, there is a loud call for mourning the severe bereavement it has experienced in the decease of its bishop, the Right Rev. William Murray Stone. The difficulty of electing a successor to Doctor Stone has at length been harmoniously adjusted, by the election of the Right Rev. Jackson Kemper, D. D.; and should he accept the appointment, there is reason to believe the Church would prosper under the wise and pious supervision of such a diocesan.

The Diocesan Missionary Society, by continuing to aid weak parishes and congregations, is contributing much, under the divine blessing, to the stability of the Church, and the spread of true religion.

The Prayer-book and Homily Society continues to prosecute the good work of disseminating our authorized formularies of devotion; the funds of "the Corporation for the Relief of the Widows and Children of Deceased Clergymen" are large and flourishing, and afford timely relief to the families of several ministers of the Gospel who have been called from their labors to their rest; and the general institutions of the Church receive a degree of aid from some of the parishes—and especially the Domestic and Foreign Missionary Society, which, in its present organization, is almost unanimously approved, and in some instances supported by generous contributions.

It appears from the annual reports of the late bishop, that since the last General Convention, he had admitted 9 to the holy order of deacons, and 5 to that of presbyters; that he had administered the rite of confirmation to 525; the number of candidates for the ministry at the time of his death was 10, and of the clergy, 72.

So far as can be ascertained from the summary of the parochial reports given at the end of the journals, it appears that the number of baptisms within the last three years is 3241; the present number of communicants belonging to the Church in this diocese is 4060. The reports in reference to Sunday schools are so defective, that it is impossible to ascertain the precise number of teachers or scholars; but it is believed that those nurseries of faith and piety are established in most of the parishes. The amount of contributions for benevolent purposes stated in the journals is $17,646 32.

A splendid church has recently been erected for the use of one of the congregations in Baltimore; a second is now in the course of erection, and it is hoped that a third will soon be commenced for the accommodation of a new congregation recently organized.

Several new churches have been erected, and some new congregations gathered in other places within the diocese. The blessing of God has not been withheld from the faithful preaching of the Gospel, and performance of pastoral duties; and, on the whole, it may be said that the cause of Christ is making some progress in this section of our Zion.

### VIRGINIA.

The general state of the diocese is such as to call for devout thankfulness to Almighty God. The cause of religion and of the Church has been steadily advancing. Opposition and prejudice are fast receding, and the present position of the Church affords to her friends the most gratifying and encouraging prospects. Peace and harmony every where prevail. The clergy have increased in number; and as a body, may be truly said to be preaching the doctrines of the cross with great fidelity. New parishes have been organized—new churches have been erected—many old temples of God, after having long lain in ruins, have been repaired—and in several parishes, the excellent plan of providing parsonages, has been adopted. The excellency of our ecclesiastical polity, and the peculiar advantages of our forms of worship are every day beginning to be more seen and admitted, even by those who are not of our own household of faith; and it may well be a just cause of congratulation, that the Church of our fathers after having been long trampled in the dust, and been made a term of reproach, has now put on her beautiful garments, and having regained the confidence of the community, is opening a door through which many are entering, to find that peace and security which they cannot elsewhere obtain.

In these times of excitement and agitation, of restless innovation and bold experiment, it is gratifying to perceive in the diocese, an increasing conviction that our security is to be found in a strict adherence to the doctrines, polity, and worship of the Church; on this subject, it is believed, there is but one mind and one practice.

There may be mentioned another evidence of the increasing prosperity of the diocese. Notwithstanding the pecuniary embarrassments of the last year, the contributions to the various institutions of the Church were larger then than they have been at any previous period.

The Theological Seminary of Virginia continues to send out well furnished ministers to preach the Gospel of Christ. There are now three able and faithful professors permanently engaged in the institution; and at no former period has this school of the prophets presented stronger claims to the confidence and patronage of the Church. Some addition has been made to the funds of the institution; and measures have been taken for a regular increase of the library. It is believed that this institution now possesses all needful advantages for the prosecution of theological studies.

But one of the most gratifying indications of the spiritual improvement of the diocese, is the increasing interest taken in the great cause of missions. The new organization of the Missionary Society meets with the most unqualified approbation; and there is felt a growing desire that the Church should come up to the apostolic standard, and become emphatically a Missionary Church.

The various institutions connected with the Church, as reported to the last General Convention, are still in operation; and in general are fulfilling the end for which they were established. The Society for the Relief of the Widows and Orphans of Deceased Clergymen, has been reorganized, with a view to its more efficient operation.

The amount collected for the different institutions connected with the Church, during the last year, was $9,213 83. The sums contributed during the two preceding years, cannot be accurately stated.

Since the last General Convention, there have been reported as follows:—baptisms, of adults, 103; of infants, 1569; confirmations, 800; marriages, 633; funerals, 1004; total number of communicants, 3297; new churches consecrated, 18; ordinations—deacons, 26; priests, 15; number of clergy, 76.

### NORTH CAROLINA.

The documents forwarded to this Convention, as required by the fourth section of canon 7 of 1835, having miscarried, it is not in the power of the committee to make so full a statement of the condition of this diocese as the canon requires. It is believed, however, from evidence before the committee, that the Church in North Carolina is in a decidedly improving condition. From the journal of 1838—the only one which has come to hand, the diocese appears to consist of the bishop, twenty presbyters, and two deacons. Nineteen of these are fully engaged in the appropriate duties of the ministerial office, and the remaining three are employed in literary institutions which are more or less under the authority and patronage of the Church. The number of candidates for holy orders is six. The number of parishes regularly organized appears to be twenty-three, besides several missionary stations. The whole number of communicants, as reported at the last Diocesan Convention, was 933. This, however, is believed to fall short of the true number by at least 300. The amount contributed to the charities of the Church cannot now be accurately ascertained; we are, however, authorized to state, that under the excellent plan of systematic collections recommended by the bishop, it has considerably increased since the last Convention. The only literary institution belonging to the diocese is the "Episcopal School of North Carolina," situated at Raleigh. Its object is to combine Christian with classical and other learning, and should it be sustained according to the plan of its founders, it cannot but become an important auxiliary to the cause of the Church. Among other favorable indications in this diocese, the committee notice with pleasure the increased attention paid to the moral and religious improvement of its colored population. Besides the services of the parochial clergy, several missions have been projected exclusively for their benefit, and so far as they have been carried into effect, under the excellent system of the Church, have produced the most gratifying results.

On the whole there is reason to believe that the Church in this diocese has been gradually progressing in spiritual improvement, and that according to her means she has been aiding essentially in the great and good work of extending the kingdom of Christ.

## COMMUNICATIONS.

For the Churchman.

### DUDLEIAN LECTURE FOR 1838.—NO. II.

*The Claims of Episcopacy Examined; being the Dudleian Lecture delivered in the Chapel of Harvard University, May* 9, 1838. By the Rev. George R. Noyes.

We have seen how summarily and effectually Mr. Noyes tries to nullify Episcopacy, by proving that our Saviour relied not upon a ministry for the propagation of his truth, but upon his miracles, &c., [thanks to Mr. Noyes, by the way, for not ruling out miracles from the Bible]; upon the Church generally, though upon no one of its members in particular; and finally, upon a ministry, only it was a "special" ministry, and no sort of model or pattern for Christians of future times.

Some of your readers may be curious to know whether Mr. Noyes goes the length of maintaining that as all Christians are priests, every man should be his own preacher, as, according to the Socinian scheme, every man is his own redeemer.* Oh, no! Mr. Noyes has by far too much common sense to think that even Unitarianism, self-evident and self-commendatory as it is, has self-subsistence enough to thrive without assiduous cultivation. So then, we are to have a ministry in due form; but as to the mode in which poor man, who can do little enough for himself, may appoint ambassadors for high heaven, and that too when heaven is the infinitely wiser and better, as well as the *only* wronged party in the grand controversy between God and man, why, "The fair [and most logical] conclusion is, that he [the great King and Head of the Church, who "knew what was in man,"] meant to leave the matter to the reason and judgment of those who should believe on his name." But lest this should set men to invent some such conservative system of checks and balances as Episcopacy, where the ministry shall be subject to some few earthly responsibilities, and have their qualifications watched with a small quantity, at least, of earthly care, insufficient as it may be, Mr. Noyes is after all punctiliously particular to take the matter out of the hands of standing committees, presbyteries, bishops, &c., and have Christ's "ministers feel that they are called of God, by the conscious possession of qualifications for the instruction and improvement of their fellow-men." It will not do, your readers can perceive, in any theological "matter" which a Unitarian can touch, to let those best of all lights and guides, (revelation unexcepted,) "reason," and "the right of private judgment," be deprived of one atom of their essential and all-surpassing glory. And thus any man is to be the Almighty's messenger, who has "the conscious possession of qualifications" for this office, which would do honor to an angel, and to which Gabriel himself would have no right to introduce his brightest fellow seraph. In other words, the plain English of the whole affair is, that any man is a minister of Christ who thinks himself fit to be one. Alas! that Mr. Noyes's overweening anxiety to pass by on the other side, like the priest and Levite, and leave poor Episcopacy in wounds and suffering, should carry him clean over into company of which, no question, he has an even greater horror than of prelacy, though mitered and lawned to its very utmost. Is it possible that he could be so blind as not to see, that in making a "conscious possession of qualifications" for the Christian ministry the sole *divine* requisition for the office, (for though "the reason and judgment" of men might make them "wise enough to adopt the necessary means to guard themselves from imposition," or rather what they supposed to be such; though what *right* would *man* have to set aside the *heaven-appointed?*); that in making this qualification the only *necessary* one, he is embracing a principle which forms the very corner-stone of the system of every lawless, thoroughpaced, nought-fearing, and nought-caring fanatic? A better reason than this principle Jacob Behmen never wanted for abandoning his cobler's last, George Fox his shepherd's crook, and Bunyan his tinker's hammer, to step forthwith into a rank "not a whit behind the very chiefest apostles." Better reason than this, (which fortunately knows no distinction of sex,) Mother Anne never could have desired, for ceasing to cut up furs, and installing herself as an Amazon apostle, privileged to cut off the superfluous worldly trappings of her followers; possibly, the too curious "world" suspected, for the benefit of her own pocket! But the junction of extremes is becoming less and less a novelty, when the color of opinions, as well as the color of skins, is getting to be more and more an object beneath a liberal regard, and all sorts of amalgamations are hailing the age as their jubilee.

But I suppose your readers will think it is high time to come back to our main subject, and not, like Bishop Law, stop the press for a pound of parentheses. I wish the main subject, the continuation of Mr. Noyes's argument, might come forward at once, and be pursued without further divergency; but it is impossible. After finishing our Saviour's testimony upon Church polity, Mr. Noyes' next move is to examine the testimony of his apostles. But it is impossible, I say, to come to his examination of the subject matter of this testimony, till we spend a moment's criticism upon the scale according to which he determines this testimony's comparative weight. Our Saviour's word is an *ultimate* authority with Mr. Noyes, i. e., we suppose, always saving and excepting the inviolable "right of private judgment," and the dictates of that "elder Scripture writ by God's *own* hand,"—nature and reason.

"As the founder of our religion," says Mr. Noyes, "not only established no hierarchy, appointed no form of ordination, and gave no directions as to the persons who should perform it; so he never meant that his apostles should make regulations upon the subject." One would think that after this it was of no great consequence what the apostles *did* happen either to say or do, (even about "the validity of Congregational ordination,") and that Mr. Noyes might as well have given over all scrutiny into their notions, as in a predicament rather worse than the modern Episcopal controversy, which is only "dry" and "obsolete." But Mr. Noyes is too much of a gentleman to cling to any advantage which such an *ex cathedra* dictum about the apostles may give him. He courteously allows them to come into court, if for the curiosity only of hearing what such disfranchised antiquaries may have to say. Then, however, he inflicts upon them what the lawyers perhaps would call an estoppel. The declaration of an apostle, or his practice, are *not* an *ultimate* authority with Mr. Noyes. By no means; for there being no such thing as a ministry of *divine* appointment, it would be strange indeed if Mr. Noyes and his brethren were not peers, to the full, of "James, Cephas, and John:" though to Paul's eye they "seemed to be pillars," (Gal. ii. 9.) "I regard," says he, "the history of the apostles, and their letters to their companions and friends, and to the early Christian churches, as valuable sources of information in regard to Christian truth and Christian institutions." The Acts of the Apostles and the epistles of Paul and his fellow apostles, valuable sources of information!! Your readers will be wondering how Paul and his brethren would stare to hear this from the lips of a modern youthful preacher, and they will be saying to themselves that he had better tarry at a certain Jericho for one of the signs of manhood, ere he utter such an oracle as is here put forth, in the *first* person, with consummate imperturbability. But they forget that Mr. Noyes is a minister, and has that marvellous requisite for his office which is *not given by man*, a "conscious possession of qualifications for the instruction and improvement of his fellow-men." They must not then hastily declaim against him. He is but exemplifying his own fundamental position, that he who has that inward call, of which his own infallible reason and private judgment is the sole and all competent determiner, enjoys all that is necessary to make him a teacher in faith and verity of the undoubted will of heaven. *We* may think, perchance, that some one else may start up, with a position quite the opposite of Mr. Noyes', and with a claim to infallibility quite as good as his. But what is all that to him? He is a genuine Christian, as he tells us, (on page 217 of the Examiner,) who "professes his faith in the Christian religion *as he understands it*." No matter then what *our* conclusions may be: *for himself*, Mr. Noyes is altogether and triumphantly correct. We may say, if we please, that this phrase, "as he understands it," has a most unsavory political odor; and that it proves Unitarianism, what we have for many years thought it, Romanism disguised in its very worst form, because it sets up a never-erring Pope in every man's bosom, and manufactures unity faster than the mint can coin coppers; since, at least, it makes every man *at unity in himself!* But all this will be nothing to Mr. Noyes. He will stand in unshaken gravity behind the seven-fold shield of his own understanding, and all our arrows will glance off hurtless, or only rebound upon ourselves. We must be content therefore to take him as he is. We must let every thing be "as he understands it," and take his arguments as they come. The writings of the apostles, then, must be nothing but "valuable sources of information," and we must go quickly to them with Mr. Noyes, to see how they may gratify a laudable curiosity: as to their sway over our judgment that matter is put altogether *hors du combat.*

For *our own folks*, however, let me just stop here to say, in all seriousness, that this distinction, so often talked of, between the gospels and epistles in respect of inspiration, is one of the grandest fallacies with which modern theology has been plagued. Had Christ *himself* written any portion of the New Testament canon, then indeed we might draw a distinction between his inspiration and that of his disciples; as to him the Spirit was not given by measure. John iii. 34. But, unfortunately for those who would consider the apostles but "commentators upon Christian doctrine," (and sorry indeed am I to say I once heard a clergyman of our own communion so style them,) our Saviour *committed nothing to writing himself*, but left every thing—literally every thing—as to the transmission of his religion to future ages, to be accomplished by his apostles, under the guidance of the second Paraclete. (John xiv. 26.) Unquestionably it required quite as much inspiration to record the *letter* of Christ's teachings, as to communicate the *Spirit* of them, when long intervals of years had passed away, and in the case of John, (who professes to give us more of the personal communications of Christ than any of his colleagues,) a period probably of more than half a century! In John, it seems to be agreed on all hands, we have more of the sermons of Christ than in any of the gospels; but if this is only a "valuable source of information"—the production of a naked human understanding—we must remember that it was written when John was beyond fourscore and ten, and we must take it with all the risks of poor human decrepitude to alloy and cheapen its every syllable. But it is said, notwithstanding, (and as Mr. Noyes says it, we may as well quote him for an example,) that "the apostles make a vast difference between themselves and their Lord and Master. They sometimes expressly tell us that they speak as men, and not with divine authority." Such a passage as 1 Cor. vii. 12, would no doubt be quoted as in point. There is no question that the apostles do make the distinction here instanced, but he must lack a scholar's eyesight not to perceive that the making such a distinction is but an apt illustration of the adage, *exceptio probat regulam.* At a certain place an apostle stops, with a *nota bene* for his readers, that now *he* is going to speak, and not his Master. What is the plain inference but that his Master had said what went before? And what does such a proceeding show but that the apostles knew, by some "conscious possession of qualifications," when they were authorized to teach in God's great name, and when such authority ceased to lend them its mighty sanction? Oh, truly, all this sophistry about the deficient inspiration of the apostles, or their total want of it, only brings out and illustrates, to perfect admiration, how accurately and perpetually they understood this all-important matter, and with what perfect safety we may rely upon their records of fact and explanations of doctrine. Yes, it will never answer to sunder the various portions of the New Testament, and assign greater or lesser authority to them, according to our pleasure. They *all* stand upon the same footing. They *all* depend upon bare human memory and wisdom, or upon such memory and wisdom "taught all things," (John xiv. 26,) by the inerrable Spirit of the living God. Talk of *apostolic* writings as but "valuable sources of information," and you reduce the evidence as to what Christianity *is* to such miserable meagerness and poverty, that it *may be* quite as well, and *will be* much more comfortable, to let the whole matter go, and rely with the Deist upon inward light and the presumptions of natural religion.

I hope this digression may be forgiven; for this tendency of the day to dissect the Scriptures into portions of greater and lesser inspiration, (not to say no inspiration whatsoever,) is one of the worst, and at the same time most insiduous, with which sound religion is now threatened. Such a distinction is all which the most baneful heresy desires, as an entering wedge, to throw down the most solid superstructure of theology. With it one and another foundation stone can be made loose, till the continuity of the whole is gone, and the final act of demolition becomes easy for even an unaccomplished hand. Our only sure guide is the declaration of him who understood so thoroughly and acutely, both the matter and moments of inspiration: "*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that"—be the object most carefully recognised—"that the man of God may be perfect." (2 Tim. iii. 16, 17.) And if, as we all know, *with* inspiration's help the man of God is still a miserable, and self-deceiving, and misguiding sinner, what, oh what, can he expect to be *without* it!

Your readers have seen how well Mr Noyes understands "the art of sinking," in relation to the *language* of apostles: I will give them one specimen of his proficiency in the same art, in respect to their *practice*, and will then hasten, as fast as crowding considerations will let me, to his examination of their testimony about Episcopacy. "In the appointment of deacons," he says, "we are expressly told why the apostles were induced to do it. They saw it was not because they had any direction from Christ, or revelation from God, in relation to the office, but because it was a measure dictated by convenience and propriety." Indeed! But these undirected men were nevertheless careful to insist that these candidates who were "to serve tables," should be possessed not only of "honest report," but "wisdom too," i. e. of blamelessness and intelligence (which most persons, and Unitarians especially, would think enough if not quite too much for such a humble purpose,) but over and above all this, they must be "full of the Holy Ghost." And must such an inferior as a poor deacon be thus *full*, and could a lower degree of fulness of the same divine agent's virtue be sufficient for them on whom came "the care of all the churches?" And if "full of the Holy Ghost," and fresh from the miraculous scenes of Pentecost, the apostles established the ecclesiastical office of deacon, do we want a much better warrant for its divine authority, or for calling it, as in the Prayer-book, a holy order?

So much then for Mr. Noyes' views and for just views of the *words* and *practices* of the apostles. Now for his arguments concerning these words and practices, (be they what they may,) in reference to Episcopacy. As was said before, Mr. Noyes is too urbane a gentleman to take any advantage of his theory concerning inspiration in its bearing on the authority of any thing an apostle may do or say. He does not "suppose that the language or example of St. Paul affords the shadow of an argument in favor of Episcopal ordination and government (or) in favor of a perpetual superior class of Christian ministers, whose exclusive right it is to ordain other ministers and to govern them when ordained." But he "is willing to discuss the subject on any basis which has been assumed in regard to the authority of the language and practice of the apostles."

Such extraordinary politeness ought, in all harmony, to be associated with equal sagacity and controversial skill. But what is the first argument with which it makes its bow and opens the scenes upon us? Alas! that most hackneyed, threadbare, worn-out, done-to-death, asseveration that "the terms elder [presbyter] and bishop are interchanged as entirely synonymous," in the New Testament. Surely our astute polemic must have known, that the *name* of an ecclesiastical officer is not a thing about which Episcopalians contend or care; but that his *functions* are with them all that is worth inquiry; I say he must have known this, for he quotes Bishop Onderdonk as admitting quite as much. Yet, then, with a stolidity or carelessness worthy his rank, (as we should say if he were a college sophomore,) he quotes the Bishop, in an essay, in which no stronger or more successful effort was ever put forth to uphold Episcopacy, as granting what he says about the identity of the New Testament, bishop and presbyter, and as therefore virtually abandoning Episcopacy to its enemies; and all this, too, when the bishop is one "of the most distinguished divines of the Episcopal Church." Bishop Onderdonk, I ween, will not be over thankful to Mr. Noyes for such a proof of his

* A gentleman was one day putting up his library. Coming to a bundle of Unitarian tracts, he bethought himself for a little which might characterize the whole. He finally wrote on them, "Salvation made easy, or every man his own redeemer."

merit of the high title he awards him. He would a little rather, probably, exercise the glorious privilege of "the right of private judgment" about his own language, and have it quoted "as he (himself) understands it."

It is curiously amusing to find one, who maintains that we are *all* apostles, *all* prophets, *all* pastors, and *all* people, (compare, by the way, 1. Cor. xii. 29,) dwelling so urgently on the emphasis of a name. And we might safely rest this matter on the ground of the glaring inconsistency for a Congregationalist to trouble himself about clerical names, when the whole of such names mean nothing. But to the inquiring, among our own communion, it may be said, that such apparent inconsistency is really no inconsistency at all, but the genuine result of just that esteem for a clerical order which a Congregationalist possesses. For example, a deacon (Acts xxi. 8) is called an evangelist. An individual whom we consider a diocesan bishop, but whom the Congregationalist regards as the pastor of a single church, and of course nothing but a presbyter or elder, (I mean Timothy,) is called upon (2. Tim. iv. 5,) to do the work of an evangelist. Therefore, a deacon, and a presbyter or elder, are the same thing. But the apostles, Peter and John, call themselves elders. (1. Peter v. i; 2 John i.) Therefore, an apostle, and elder, and deacon, are but the same official personages after all. Congregationalists esteem their deacons as bare laymen, and doubtless they have some text which identifies in their view the lay and diaconal orders; so that they complete the chain, and from the humblest layman to the highest ecclesiastic, see not so much as an inclined plane, but a dead unbroken level. And, seeing this, it is not hugely out of the way for them to say that bishops and presbyters are the same thing. They believe, to be sure, in *more* of this said sameness, and are only chargeable with a slight *suppressio veri*, when they give a partial exhibition of their views; but such an exhibition ranks probably among their venial sins.

So much for Mr. Noyes' argumentative extract, from the synonymes of "bishop" and "presbyter," when the whole subject is to him the mere "whistling of a name." My paper is getting too long, and I will therefore trouble your readers with but a brief allusion to another purpose to which he turns these names. They indicate, he says, most manifestly, "the overseers of single churches." Here we have a reanimation of the old argument of Sir Peter King, about *parochial* Episcopacy: a sophism sent "to its own place" by Sclater (the true orthography of his name) in his "Original Draught." And I cannot better, perhaps, end this communication, and give Mr. Noyes' echo of Sir Peter its due, than by a brief quotation from Sclater himself. According to him, Congregationalism versus Episcopacy, *alias* Church democracy and radicalism, against becoming authority, law, and subordination, was a matter not forgotten by a forecasting apostle; though he might, as Mr. Noyes insinuates with a sneer, have forgotten his cloak, "books and parchments," in spite of his inspiration. And he considers that apostle as paying the system which allows the people the making or unmaking their bishops any thing but a compliment. "The time will come," says Sclater quoting from 2 Tim. iv. 3, "when they will not endure *sound* doctrine, but, after their own lusts, *shall they heap to themselves* teachers having itching ears. This was a pretty fair warning, one would think, both to Timothy himself, and his successors too, (for it was an indefinite prophecy in point of time to them all) that they should beware of trusting too much to the votes and suffrages of the people, in that particular affair especially, of providing pastors for themselves." (Original Draught, p.126. Edit. 1717.)

The scheme of minister-making by the people, and of parochial Episcopacy, looks so disadvantageously by the side of Paul's ominous "valuable information," and Sclater's terse comment, that it is unnecessary to say more.

The next point Mr. Noyes notices is the claim of Episcopalians, that the apostolic office is perpetual, and that their bishops exercise the ecclesiastical functions of the apostles. This must be noticed with some others, if noticed at all, in a future paper. ANTIPODES.

For the Churchman.

THE LATE PASTORAL LETTER.

I have heard this ecclesiastical document read in church and have since looked at it for myself. I hope it will not be considered discourteous if I say that some portions of it chagrined me not a little. One of the chief points insisted on is our treatment of other denominations; and it grieves me to find that we are talked to as if uncommonly deficient in charity towards them. Do our reverend fathers really think we require so large an amount of virtual chiding as they have bestowed upon us, in this respect? Candidly, Mr. Editor, I had supposed this one of our "little sins;" for as to one of the main points of charity, if not the very chief—communion—it has long been my comfort to suppose that Episcopalians were liberal beyond most, if not all Christians. Indeed, I have known the Church to be pronounced liberal to a fault in this particular, and have heard her stigmatized therefor, as "rotten to the core;" the very words of her upbraider, to the best of my recollection. And further, I have known an Episcopal communicant, when applying for reception at a Congregational communion table, to receive such a doubtful and chilly answer as to retire in disgust and pain. It is believed that very few of our denomination ever made such an application, and there are numbers among us who would esteem it an exceptionable and inconsistent act. Nevertheless I have *known* it done, in a town from which an Episcopal clergyman was absent, and likely to remain so. The refusal therefore is the more memorable.

It is true we do not recognise the orders of Nonepiscopal denominations; but surely the bishops could not reprehend us for this, as we do it openly and on principle, in the preface to that very ordinal in which themselves are the prominent and presiding personages. And how could a bishop be an *honest* man, and say to a minister from another denomination in the act of ordination, Take thou authority to execute the office of a deacon or a priest (the language is the same for both services) *in the Church of* God, (not, it will be carefully observed, *in the Protestant Episcopal Church*,) if he believed his candidate had a shadow of title to either office *before?* There is no provision in our ordinal for doubtful cases—no hypothetical form, as in the baptismal service; and I am therefore utterly unable to square it with my notions of *honesty, truth and candor*, if a bishop ever ordains a man, who has any right or title soever (in his view) to the office he professes to confer upon him. Better that he should burn his hand off, like the repenting Cranmer, than let it take part in such an act.

It is impossible for me, then, to believe that the bishops of our Church would chide us for depreciating the orders of most of the denominations by which we are surrounded. They are *the last persons* who should do so.

But again, Mr. Editor, something meets me in this letter which sounds very oddly, or I very much misunderstand it. On p. 15, the bishops say, "It is not necessary to true charity, though much to be desired, that Christians should be in every thing of one mind; nor that all should be of the same denomination." Now we are told by Paul, that charity is the greatest of the virtues: that without it, with almost any other seeming excellence, we are but "as sounding brass, or a tinkling cymbal." And Paul also exhorted his Philippian brethren, and our bishops after him exhort us, (p. 20) to "stand fast in *one* spirit, and *one* mind, striving *together* for the faith of the Gospel." Such things have led me to suppose Christian *unity* was next to indispensable, if not pre-eminently so, for the promotion of Christian virtue, and Christian faith. It does not appear, then, altogether consistent, that they should tell us in one of the gravest and most solemn of official communications, that after all the highest Christian grace may as well be promoted by having a dozen denominations, as one. No doubt other denominations will read the passage quoted with great pleasure, and consider it a virtual abandonment of our lofty claims about Church order and the vast importance of having communion with the apostolical succession. But surely such men as our bishops would not court the favor or flattery of others by the disparagement of claims, of which none among us think so highly as themselves, or so frequently commend them to the attention of their brethren. The presiding member of their house, a few years since, published a sermon, in which he dwelt powerfully upon the necessity of unity among Christians, and maintained with much strenuousness that agreement about the litigated subject of Church government would bring Christians to such unity, as soon, nay sooner, than agreement about any thing else. This sounded very consistent for an honest Episcopalian to utter: "strong meat" though it might be to those who differ from us about our chief distinction—our Church government; and the bishop was much and justly applauded for his plainness and his fearlessness. But here it would seem as if not in a sermon of a solitary individual, but in the united official communication *of them all*, a sort of slur was thrown upon denominational peculiarities, and the loftiest Christian virtue considered likely to be cultivated as well under one name as another.

I would beg pardon of you, Mr. Editor, and all your readers, if I thought I were taking improper liberties with our reverend seniors; but satisfied they will be glad to have their appeal awaken even critical attention, I will notice one thing more. On p. 18, it is said, "A correct creed is good; but a godly life is better." Now as many, loose in their Church government, will consider the other quotation as a virtual surrender of our claims respecting discipline; so there will be many, loose in their doctrine, who will mark this sentiment and hail it with delight. Ah, they will say, see here, after all they concede there is no such thing as an essential in an article of faith, and that if we live well we shall all come out alike, believe as we may. They will consider it an echo to their fondest of quotations

> "For modes of faith let graceless zealots fight;
> He can't be wrong whose life is in the right."

And, thus, stiff as we may be sometimes in theory, we shall in practice be thought pliant enough; and the exhortation to treat other denominations with large deference be counted somewhat superfluous.

True, the good bishops cannot help a misconstruction of their language; but, with all submission, are they quite right in throwing a correct faith so much into the shade? Can there be godly living without godly believing? If *so*, then we may as well wipe out our long, tedious, minute Thirty-nine Articles. If *not*, who then has a right to put faith behind practical virtue? Our Saviour put it foremost: "He that *believeth* not shall be damned!" And he did so, I am firmly persuaded, because he *knew* that a correct faith was the direct cause of a correct life, and *that there was no true virtue without it*. In these days, when it is so much the fashion to cry down creeds, it is painful to find in an authoritative Episcopal document any thing which sustains to it the faintest, real, or constructive similitude. NOTANS.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page 146.*)

*Philadelphia, Saturday, Sept. 15, 1838*

In the absence of the president, the Rev. Dr. Lyell was called to the chair. Morning prayers were read by the Rev. Dr. Delancey.

The Rev. Dr. Stone presented certain documents relative to the election of the Rev. Alonzo Potter, D. D., as assistant bishop of the Diocese of Massachusetts. On his motion, they were referred to the committee on the consecration of bishops, and the committee had leave to retire.

The Rev. Dr. Croswell called up his resolution offered and laid on the table yesterday, fixing the time of the adjournment of the Convention at 12 M. this day.

Rev. Dr. Milnor said, that so much business yet remained to be done, that it was not possible for the house to adjourn at the time proposed with propriety. He moved, therefore, as a substitute for the resolution of the gentleman from Connecticut, that a joint committee be appointed to inquire and report what remaining business is to be transacted at this session, and at what time the Convention may adjourn. This, observed Dr. M., is a customary mode of procedure in meetings of this body.

Dr. Delancey said, the proper motion is, that the house agree to take up the resolution which was laid on the table last evening.

The house on a division agreed to consider the resolution; when, on motion of Dr. Milnor, the substitute proposed by him, to which Dr. Croswell assented, was put and carried.

The Rev. Mr. Singletary offered a resolution, proposing to alter article 1 of the constitution, by striking out the word *third* in the first clause, and inserting the word *seventh*, so as to make the meetings of this Convention *septennial*. Mr. S. remarked, the reasons of this change are obvious. The principle on which it is founded is, that the whole Church should not be called together unless its exigencies require it. It is dangerous to convene the council of the Church so frequently, unless it is absolutely demanded. On motion, the resolution was laid on the table.

Dr. Delancey, from the Committee on the Domestic and Foreign Missionary Society, made a report relative to the resolution offered on Thursday, proposing to consider the expediency of diminishing the amount of money appropriated by the Board to foreign missions, and of increasing the sum appropriated to domestic missions. The committee reported that under existing circumstances, no action is recommended at present on the resolution, and requested to be discharged. Before the question was taken,

Rev. Mr. Converse observed, that he would give some reasons in support of the resolution. The Church has solemnly declared, "The field is the world." This proposition seems to have been set forth as something new, something undiscovered before; and it has had the effect of inducing contributions and efforts in behalf of foreign missions to a greater degree than in the situation of our Church they are properly entitled to. The old declaration, "Go into all the world, and preach the Gospel to every creature," on which the Church declaration is founded, is as extensive and binding in its application as the latter. Yet we cannot possibly comply with the scriptural requisition any more than we can literally obey the precept, "Be ye perfect, even as your Father which is in heaven is perfect." We can attempt to do good, and to spread the Gospel as far as in us lies. But where shall we begin? Surely not at the ends of the earth. We must first begin at home, and thence extend our efforts in as far as means and missionaries can be provided. He can see nothing in this declaration more than a most special recommendation on the part of our Church of foreign missions. This is not our duty. The people have been surprised into the idea that they have hitherto neglected their duty to other lands, and they are now to do very great things. This is to a certain extent a false idea. Our Church is a young Church as established here, and cannot do largely. We are endeavoring to go too fast and too far to the great disparagement of the Church at home. All will admit that we cannot cultivate the whole field. What part then shall we select? We are told that we are to "love our neighbor as ourselves." But does it follow that we are to love our neighbor in China as well as one in America? We are indeed to go on the broad principle that all mankind are our neighbors. But the Scriptures distinguish between them. The Saviour himself has given us an example of preference. Even among the little company of the apostles he distinguished one with his peculiar love. And at the grave of Lazarus, his attachment was so manifest as to call forth from the beholders the exclamation, "Behold, how he loved him." Is it to be supposed that I can be as anxious for the soul of a heathen as for that of my wife or my child? This is impossible till God change my nature. So long as my nature exists as it now is, I must love with a preference. We are to begin in doing good to our fellow-creatures with our own families, and must then go to our kindred, in our own town and country, before we proceed to foreign towns and countries, so far as our actual exertions are concerned. We are to act on the broad principles of the nature that God has given us. He cannot agree that we are equally bound to labor for China and Africa as for our own land. In another Scripture we learn that to "do good unto all men" is our duty, but in the same sentence it is added, "*especially to them who are of the household of faith.*" The apostles tell the Jews "it was necessary that the word of God should *first have been spoken unto you*, but seeing ye put it from you, lo! we turn to the Gentiles." In like manner our Saviour said to his apostles, "It behooved—that repentance and remission of sins should be preached among all nations, *beginning at Jerusalem.*" So we also are to begin in our efforts with America, commencing with our own hearts, and then entering into our families, and so going on through the circle with an ever widening benevolence till all is accomplished. If our neighbors in the west, and northwest, and southwest of our own country all have the Gospel offered to them, and they reject it, then we must go abroad and carry it to other lands. But, it will be asked, are you unwilling to do any thing for the heathen? I would not be so misunderstood. Carry on our present missionary stations, if they promise well. But give not forth to the Church the idea that something uncommon, something unknown before is demanded in doing for the heathen. The Church has always regarded the field as the world. It is only new that we must do for those abroad before we do for our own at home. We have derived this impression from the example of England. We must not try to follow their example without their means. They have millions at command, and institutions for the preparation of men for the missionary work. It is their duty then to engage in it; and because men and women have gone out into all lands from among them, we erroneously imagine it must be so with us. Their situation is wholly different from ours. They must engage in foreign lands if they would engage in missionary operations at all. Can this be said of the United States, and of our Church? In answer, he would only refer to the reports received from the whole west. From every quarter a loud cry for help is heard. Can we provide now one hundred where we want a thousand dollars, or one missionary in one hundred who might be employed? His own view is, without ceasing our operations abroad, to have only one committee for missions. Let us then make every effort for means and missionaries, and after providing well for ourselves, let the balance go abroad. It has been said that a spirit of missions has been roused by foreign efforts. Grant this to be true to a certain extent. But if the same interest, and sympathy, and effort had been excited for our own western missions, would we not have had at least an equal amount of money, and more missionaries than have been obtained for our foreign operations? A missionary going to China excites the utmost sympathy and interest, and great exertions are made for him. He makes, it is said, great sacrifices in going on that distant mission. Yes, he does; but he makes no greater sacrifices and suffers no more than some of our missionaries here. Poverty will keep the last 2 or 3000 miles from their home and friends. They are called to encounter at least as many trials, sometimes greater indeed than those who go abroad. Yet the same sympathy is not extended to them; they are not as well provided for; they go forth and are almost forgotten.

Let us compare results in the two departments; for this is a proper ground on which to form a right decision. He is fully persuaded that now and for fifty years to come, the probability of success is one hundred to one greater in this country than in foreign lands. We have the most favorable accounts from all parts. Here are no imperial edicts against Christianity and its heralds. Here is no new language to be learned; nor is it requisite to teach a new one to others. Many to whom our missionaries go, are Episcopal families; individuals nurtured in the Church, and who long for its ministrations. But go abroad and begin to break the soil, and an edict comes and overturns the whole work. Here, on the contrary, the harvest is ripe. All we want is the reapers. Before this Convention we have this moment applications for several bishops. Our duty plainly is to answer them with favor. From past experience we foresee that these bishops will soon be calling for more missionaries and means. Are we prepared to give them? If not, how can we go on increasing our foreign efforts and appropriations? He freely admits the broad principle that the whole field is our duty; but we cannot do all. We must make a beginning, and go on step by step till the end is attained. Look at Africa. In the last number of the Spirit of Missions, we read an account of a satisfactory excursion from Cape Palmas. It is contained in the report of a Rev. brother there; and what does it show? He had recently undertaken a journey into the country, and for what? He describes the country, its beauty and the fertility of the soil, in glowing colors; but his object was—what? To obtain two promising boys who had run away from him at the mission, as they did now at his coming. After much difficulty they were at length recovered, and most reluctantly returned with him to the Cape. That Rev. brother was doing all he could do under the circumstances, but these were not favorable to success. Suppose that instead of the blacks of Africa he had gone to the colored population of our own south or west. There would have been no new language to acquire or impart. He would have found any where a large congregation, not of wilful boys, but of adults all anxious to learn. Instead of running away, they would have gone ten miles to meet him, and thought it a privilege too. Instead of going sixteen miles at the risk of his life after two runaway boys, he would have had as many hundreds as he chose, welcoming his approach, and crowding around him to seek instruction at his lips, and to take him by the hand. There is another circumstance to be considered. He knows not how much money is annually expended to bring elementary instruction before the negroes at our foreign stations; but in this country it is attended with no expense. In the Convention of South Carolina it was proposed to form a fund for the special instruction of the colored population. It would have been done but for this resolution of the laity, that it was unnecessary to take any steps in the matter, it being understood that it was more difficult to obtain missionaries than means. He recollects one instance in which a clergyman who instructs the blacks on three plantations in South Carolina reported no less than *fifty-one* baptized in one year, and a great number of communicants. He states these facts in order to show the contrast as to the results in our efforts abroad, and those at home. If the General Convention do not provide for these hundreds and thousands of our own destitute population, nothing will be done for them except in the limited way of state provision. Yet missionaries go from this very state to labor in distant heathen lands; on the common principle, that it is easier to do for those who are 5000 miles off than for those at our own door. His last consideration has respect to the more economical administration of the affairs of the foreign committee.

[Dr. Milnor here observed, that remarks on this subject were unnecessary, as the Standing Committee on Missions have made a special report upon it, which has been accepted in this house.]

Mr. Converse continued with the remark, that they are the most noble benefactors of the missionary cause who provide for our own growing country. Its wants will be better understood when our missionary bishops have searched it further. Then all our resources will be demanded to supply our own necessities. He concludes with repeating his notion of the duty of the Missionary Society; that it have but one committee on missions, and one field of labor. That we begin in this field, and go as far and as fast as we can; and when we have provided for our own, then give the surplus to foreign missions with all our heart. We are bound to provide more generously for domestic missions. He has met on this visit to the north with an instance which confirms this remark, and shows the injustice done our own missionaries. He was compelled in a certain case to listen to the reproach cast on a devoted missionary, that he was "laboring with his own hands," tilling his own land in order to sustain his family. He cast back the reproach with feeling upon those from whom it came. He thinks that the reproach belongs in part to the Committee on Missions who allowed their missionary to want. In 1836 he met a worthy servant of CHRIST's Church, (both examples occurred in the Diocese of New York,) who told him of the many difficulties and trials which he had been called to endure, but expressed also his entire resignation to the will of God, and being now near his end was ready at any time to depart. He said that he had been called to a church which, ascertaining his sentiments, wished him to lower his Church principles; but finding him firm and enduring, they reduced his salary at different times till they had almost starved him, and compelled him to leave them. Often, he said, he had gone into his study to prepare to meet his people on the Sunday when he knew not where he was to get bread for his family for the day. And, he added, "if in this life only we had hope, we were of all men most miserable." And this misery is owing to want of suitable provision for its missionaries on the part of the Church. For these reasons he must vote to pass the resolution now before the house.

The Rev. Dr. Totten said, we have nothing to do with what is given to the cause of missions. Every one gives as he pleases to foreign or domestic purposes. The committees are only the agents to dispense the benefactions of those who contribute. If the gentleman can prevail on the Church to adopt his views it is all very well; but if the committee were instructed by the Convention to give to one or the other object, the Church would lose its confidence in them. Let the friends of either mission spread their opinions freely as they please, and leave the Church to decide upon them; then our missionary operations will go on peacefully and effectually.

Dr. Milnor expressed his regret at the speech of the Rev. gentleman from South Carolina, (Mr. Converse.) He regrets it, because it is calculated, should he succeed in drawing the question into discussion, to change the character of the previous proceedings of the Convention. He (Dr. Milnor) was rebuked on another occasion for saying that there are some in this body who are opposed to foreign missions. He had received the rebuke as "precious balm that would not break his head." He does not intend to argue now in behalf of foreign missions, though he is well prepared to occupy as much time as the gentleman has taken in commending the cause to the heart of the whole Church. And he could clearly show that there is every encouragement to go on with new animation in the work. But he will only say that the Convention has already virtually acted in this matter. A former report of the Standing Committee on Missions, proposing that the triennial report of the Board of Missions should be inserted in the Journal of this Convention, was adopted by the house, thus intimating their approbation of it. The mode of business and the expediency of retrenchment have been under the consideration of the committee, who reported on the subject, and their report was adopted in the Convention. Now to revive this exciting topic is not prudent or proper. He rejoices that the committee have given the subject the go-by. If this had not appeared the general desire a protracted debate would ensue, for several are ready to answer at length the gentleman from South Carolina, (Mr. Converse.) And he (Dr. Milnor) is prepared to state that though this resolution came from the delegate from Vermont, it originated with gentlemen from South Carolina. The gentlemen from Vermont do not wish themselves to be supposed the authors of it. He would make a single remark in coincidence with the sentiments expressed by the gentleman from Connecticut (Dr. Totten.) He (Dr. Milnor) is a warm friend both of domestic and foreign missions. But the degree in which one or the other shall be preferred, cannot be prescribed. This must be left to the judgment of the individuals themselves who contribute. Every man must act as he is "fully persuaded in his own mind." He would not reflect on any of his brethren. He knows, however, that the gentlemen from South Carolina are opposed to foreign missions, that is, in their individual opinions.

[Dr. Gadsden and Rev. Mr. Converse here rose together, saying that they were willing to take the whole responsibility of the resolution in question, but supposed that the Vermont gentlemen agreed with them in sentiment.]

Dr. Milnor replied, that it would have been better then for the gentlemen to have presented the resolution themselves.

[Dr. Gadsden called to order.]

Dr. Milnor remarked, that whatever were the sentiments of the gentlemen, the cause of foreign missions has received many noble donations from South Carolina. Thus in a diocese whence this rebuke of foreign missions has proceeded, such is the independence of sentiment that there have been received from it a large proportion of all the benefactions.

He thinks that the harmony of the Convention of 1835, which has been the subject of joy to the whole Church, should not now be disturbed. Between the two committees, foreign and domestic, there has been constant harmony for the whole three years since their organization. They have never in any way interfered with each other. They allow the choice between them to rest in public opinion, just where it should lie. The field is indeed, as the gentleman has said, the whole world. With regard to where we shall begin in it, he will not dispute. Let each individual select as he will. But as far as his own influence is concerned, he should deeply regret it, had he ever done any thing in his own congregation, or in the Church in general, which favored foreign to the prejudice of domestic missions. He rejoices in the efforts made for the west. He permanently contributes to our missions in that quarter. And if any one should ask him if he shall give all to foreign missions, should he [Dr. Milnor] be able to influence him, he would say to him, "No, give to domestic missions also." The present is an exciting question, and now just at the close of the session to take so much time as would be required for all that would be said, is highly inexpedient. The missionary committee have duly deliberated upon it, and have concluded that it would not be wise to disturb the organization of the Church made in 1835, and so well sustained since. From full observation of the operations of the domestic as well as foreign department, it appears impossible that any similar institution could have been better conducted, or more successfully than ours. At the end of another three years he believes that a plan so deliberately adopted, and reconciling such a variety of views, and so widely approved, will be found to exercise a vast and most beneficent influence. He blesses God that he has lived to see this promising state of things. The Church is coming up to the spirit of the Gospel, and the effect has appeared at this time in harmonizing hitherto conflicting feelings, in suppressing the spirit of party, and in shedding a delightful influence over all the proceedings of the present Convention. Never has there been a General Convention more harmonious than this. He does not accuse his brethren of intentionally disturbing this harmony; but such will inevitably be the effect of following up the resolution before us. Without entering, therefore, into the comparative merits of foreign and domestic missions, he hopes the Convention will adopt the report of the committee.

Dr. Gadsden said, he does not intend to discuss the question, but to refer the gentleman to the first council of the apostles, and to ask him what would have been thought if one had got up and said of some precept of their Master, "Can any good thing come out of Nazareth?"

Rev. Mr. Converse remarked, that his principal objection to the declaration of the Church, that "the field is the world," was, in its effect, specially to recommend foreign missions. The gentleman has alluded to a direction to individuals how they shall give their charity; and would have them left to their own judgment. This direction has been given already by the Church. We are now to take a new stand, and obey the intimation contained in the Church declaration. The allusion by the gentleman from New York [Dr. Milnor] to the case of South Carolina is not in point. The gentleman in that diocese who gave one thousand dollars to foreign missions, he [Mr. Converse] conversed with, not knowing his views in making that donation, and he [Mr. Converse] believes that his views were influenced by that declaration of the Church. If it were understood that the Church thought that we should first provide for our own household, and appropriate the surplus to foreign missions, as much, if not more, would be produced. And if we have only one committee, it would keep out all rivalship. Our bounden duty to God and the Church at large, is to take charge of our own missionaries first. The question was called for, the report adopted, and the committee discharged. W.

(*To be continued.*)

MAXIMS OF BISHOP MIDDLETON.

Persevere against discouragement. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with every body, and every thing with some. Be guarded in discourse; attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. Rather set, than follow example. Practise strict temperance; and, in all your transactions, *remember the final account.*

BEAUTIFUL EXTRACT.

"Open your heart," says one, to sympathy, but close it on despondency. The flower which opens to receive the dew, shuts against the rain. To sympathize with our fellow-beings in their distresses and to sustain them under affliction is a duty enjoined upon us by the Author of our being, at the same time to yield to despondency whilst we behold human misery, and suffer our energies to be so palsied as to disable us from rendering efficient aid, is unbecoming and indicative of want of confidence in Him by whose special permission such things are suffered to exist. The effect of sympathy is by sharing, and not to increase by becoming ourselves the victim of circumstance.

THE CHURCHMAN.

SATURDAY, DECEMBER 1, 1838.

*The Intermediate State.* A sermon by the Rev. REUBEN SHERWOOD, rector of St. James' Church, Hyde Park. Poughkeepsie: Printed by Jackson & Schram. 1838.

It appears by a correspondence prefixed to the present discourse, that it was preached at the funeral of one of the author's parishioners, and gave great offence to two ministers of the Reformed Dutch Church, one of whom afterwards, in a public lecture, represented its doctrine as unscriptural, and charged its author with preaching *rank Popery*. This attack led to the publication of the sermon; in an appendix to which Mr. Sherwood has triumphantly vindicated the doctrine, and fortified it with some authorities which his assailants, we apprehend, were not prepared to expect. We tender our thanks to Mr. Sherwood for the gratification and instruction which we have derived from the perusal of his pamphlet, which we hope may be extensively read. The manner in which he repels the charge of *rank Popery* is particularly conclusive and happy.

"There are some who appear to estimate the value of their religion in the compound ratio of the distance they can get from the Romish Church, and of the vehemence of the zeal with which they can denounce her errors; forgetting, as it would seem, the old paradox—*extremes are sometimes closely united.* One of the charges brought against the author of the sermon, is that old, hackneyed, and clumsy one of 'rank Popery,' and intended, as is supposed, to convey the idea that, because he maintains the *true* doctrine of an intermediate state, he must, of course, hold the *erroneous* one of purgatory; as if an intermediate state, and a purgatory were one and the same thing! But what is the object of this cry of Popery? And why is it so frequently raised against the Church? The writer has often asked himself these questions, yet has never been able to find a satisfactory answer. Does the cause of truth demand it? Surely not, for this holy principle is always injured and grieved by such 'gross and uncharitable imputations.' Can it be done merely for effect? This he is unwilling to believe, as such a purpose is altogether unworthy of generous and noble minds. Besides, such a purpose must necessarily defeat itself, and the writer is very much mistaken in the intelligence of the present generation, if this stale charge,—and disingenuous as it is stale, be not altogether too late in the day, to gain the least credit with those who think at all for themselves, or to bring much of reputation for either sagacity or prudence, to those who venture to make it. We have already seen that there is necessarily no connection between the doctrine of an intermediate state and that of a Roman purgatory—have seen, indeed, that one is directly the opposite of the other. We know that our probation ceases with death; and that having once entered either of the mansions of *Hades*, the invisible place of departed souls, there can be no change in our situation from one of these mansions to the other. Our LORD hath put this matter at rest, by the parable of Lazarus and the rich man; these were both in Hades, yet in very different regions of it, and for ever separated by an *impassable gulph.* There is not, therefore, a semblance of plausibility for attempting to fix upon an intermediate state the character of a purgatory. Besides, they who contend that the souls of the righteous go at death, immediately to heaven, ought to be aware, that in this doctrine, they are in close alliance with that very Church which they affect so cordially to reprobate. They should know that the Church of Rome was the first to declare authoritatively the doctrine that the souls of the righteous pass, at death, immediately into glory. And they should know further, that this doctrine was established by that Church, for the unquestionable purpose of laying a foundation for the subsequent establishment of the doctrine of invocation to saints. The Church of Rome, well aware of the utter impossibility of bringing the Christian world to believe that prayers to departed saints could be of any avail, so long as these saints were supposed to be in an intermediate and imperfect state, labored long and strenuously to establish the doctrine, that saints pass, at death, immediately to heaven; supposing that having them there seated in glory, around the throne of God, they might the more easily be made the objects of adoration and worship. Her efforts were at length crowned with success. We have seen what were the sentiments of the early fathers on this subject, during the first four centuries. In the fifth and sixth centuries, however, there were sad declensions from the purity of primitive Christianity. In the beginning of the seventh century,—in the year 606, 'The Bishop of Rome, for the first time, received the title of Universal Bishop, and Supreme Head of the Church.' And, as connected with the history of the Church, and especially of the multiplied and constantly increasing errors of that and several succeeding ages, the fact may be stated, that in this very year, 606, it was that the crafty Arabian impostor 'retired to the cave Hera to consult the spirit of fraud and enthusiasm, and to fabricate that false religion which soon after darkened the whole oriental world.' (Faber on the Proph. pp. 168, 172.) From this period Christianity declined still more rapidly. It was not, however, till the fifteenth century, that the Church of Rome succeeded in carrying her favorite doctrine in relation to the state of departed saints. At the council of Florence, held in 1439, and when a union was formed between the Greek and Roman Churches, the doctrine that the souls of the righteous go, at death, into the full fruition of God, was for the first time established. The language of the decree of this council in relation to this matter, is, 'The souls of those who have never sinned since their baptism, or of those who have fallen into sins, have been purified from them in their bodies, or after their departure out of them, enter immediately into heaven, and see purely the Trinity.' (Dupin. Eccles. His. vol. iv., Cen. xv., p. 45, Lon. Ed. 1699.) Having succeeded in placing departed saints in heaven, the next object of the Church of Rome in order to secure the profits and advantages of pardons, indulgences, &c., consequent upon a purgatory on one hand, and the beatific vision of God on the other, was to make these saints in glory the objects of religious worship. Accordingly in 1563, at the 25th, and last session of the council of Trent, the doctrine of invocation to saints was established. By a decree of this council, all bishops, and all other men are commanded to teach the people, '*That the saints who reign with* JESUS CHRIST, *offer up their prayers to* GOD *for men*; and that it is a good and profitable thing

to call upon them with humility; and to have recourse to their prayers, aid, and assistance, to obtain grace and favor from God, through his Son Jesus Christ our Lord.' (Dupin. vol. vi. Cen. xvi., p. 373.) The whole machinery of the Romish Church was now complete. And it will be seen and borne in mind, that this whole doctrine of invocation to saints, rests on the belief, *that these saints are in heaven, in the beatific enjoyment of* God. 'They who reign with Christ offer up prayers for men;' and let it be remembered, that it is only because *they do thus reign with* Christ, that prayers are to be addressed to them. Verily, the charge of Popery comes with an ill grace from those who maintain that paradise is heaven—that the souls of the righteous pass, at death, immediately into glory, and who are themselves thus closely leagued with the Romish Church, in the support of her most erroneous and dangerous doctrines. This, however, is not the only point on which the Romanists and the Dissenters, if not of the present, yet of former days, have symbolized. Puller, in his 'Moderation of the Church of England,' enumerates about twenty particulars, wherein the various sectaries 'were sailing to Rome by' what he calls 'the side wind of separation.' (Chap. xviii., sec. vii., Lon. Ed. 1679.) Nor yet must it be supposed that the whole merit of the discovery of this doctrine of souls going, at death, immediately to heaven is due to the Church of Rome; she doubtless has improved upon it, and brought it to a system. But Wall, citing the sentiments of Tyndal and Frith, says, (His. In. Bap. part ii., Chap. viii.,) 'That the opinion of separate souls going to heaven was the invention of the heathen philosophers, who, knowing nothing of the resurrection, do so salve the hopes of a future state; and that some Christians (the Papists,) had confounded and mixt the Christian and heathen doctrine together. And again, if the souls be in heaven, tell me, says Tyndal, why they be not in as good case as the angels be; and then what cause is there of the resurrection?'"

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Bishop and Presbyter.—"If the Presbyterians will say, (because they have nothing left to say,) that all London (for example) was but one parish, and that the presbyter of every other parish was as much a bishop as the bishop of London, because the words bishop and presbyter are sometimes used in the same sense, they may as well prove that Christ was but a *deacon*, because he is so called Rom. xv. 8, *diakonos*, which we rightly translate a *minister*: and *bishop* signifies an *overseer*, and *presbyter* an *ancient man* or *elder man*, whence our term of *alderman*. And this is as good a foundation to prove that the apostles were aldermen, in the city acceptation of the word, or that our aldermen are all bishops and apostles, as to prove that presbyters and bishops are all one from the childish jingle of the words."—*Charles Leslie*, (Born 1650.)

"You see that the terms *elder* and *bishop* are interchanged as entirely synonymous. Blameless elders must be appointed, because a bishop should be blameless. A similar mode of reasoning applied to the other cases in which the terms occur, will prove that bishops and elders were synonymous terms applied to the same class of persons, who were overseers of a single Christian church, and not of a number of Christian ministers of inferior rank, or of a number of separate churches. I need not particularly examine the other passages, as these views have been fully admitted by some of the most distinguished divines of the Episcopal Church, one of whom is Bishop Onderdonk of Pennsylvania."

*George R Noyes, Dudleian Lecture for* 1838.

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*The Recognition of Friends in Another World.* By the Rev. Benjamin Dorr, D. D., rector of Christ Church, Philadelphia. Philadelphia: G. W. Donohue. 1838.

We have read this little volume with unfeigned satisfaction, and would warmly recommend it to the attention of our readers. The subject is one of the deepest interest, and when treated,) as it is in the volume before us,) not only with fervent piety, but with sober judgment and with reverence for the Scriptures and the sense of catholic antiquity, may become a source of profitable reflection and lively consolation. We sincerely hope the book may find a ready sale: it is one which every pious and judicious Churchman may be pleased to have for his private reading, and to place in the hands of his family.

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*The Claims of Episcopacy Examined; being the Dudleian Lecture delivered in the Chapel of Harvard University, May* 9, 1838. By the Rev. George R. Noyes. Boston: James Monroe & Co.

We are exceedingly obliged to Mr. Noyes for making "the Claims of Episcopacy Examined" the theme of his Dudleian Lecture. The more Episcopacy is examined the more firmly will it be believed: and the more firmly it is believed, the more speedy will be the destruction of its two hostile allies, Popery and Dissent; and the restoration to the Church of Christ of unity, which St. Paul (1 Cor. xii. and xiii.) regards as synonymous with charity. What heightens our obligation to Mr. Noyes in the present case is, that his lecture has been the occasion of procuring for us the contributions of a correspondent every way qualified to do it justice:—to whose wholesome strictures we refer Mr. Noyes and our readers.

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*Music of the Church. A collection of psalm, hymn, and chant tunes, adapted to the worship of the Protestant Episcopal Church in the United States.* Sixth edition. New York: published by Elam Bliss, and sold by Sherman & Trevett, at the Protestant Episcopal Press; Swords, Stanford & Co., and the principal booksellers and music stores in the United States. 1838.

It is only necessary to mention the fact, that the *sixth* edition of the "Music of the Church" is now published, to secure a demand for the work. No pains, we are assured, have been spared to render this edition as perfect as possible. Tables are prefixed of selections from the psalms and hymns with the subjects stated, and tunes adapted, which have been prepared with great care, and give additional value to the work.

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Missions.—The good sense and unanswerable arguments of the Rev. Mr. Converse, of South Carolina, in his speech before the General Convention, as reported in our paper of to-day, will command the approbation of the judicious reader.

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We are requested to state that Christ Church, Anthony-street, will be opened on Sunday next, the 2d of December, for a third service, to commence at seven o'clock. P. M.

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Bishop Onderdonk acknowledges the receipt, from a benevolent gentleman, of ten dollars, for the aid of necessitous students of divinity.

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*Exploring Tour of Bishop Kemper and Rev. Mr. Gregory among the Western Indian Tribes.* We learn from the Spirit of Missions for November, which has just reached us, that the Rt. Rev. Dr. Kemper, and the Rev. H. Gregory, special missionary at Fort Leavenworth, left New York on the 8th of last month on their journey to the Indian country west of Missouri and Arkansas. They are furnished with letters from the War Department, which in these times of excitement among the Western Indians, will no doubt greatly facilitate their plans of observation and inquiry with reference to future missionary efforts.—*Gambier Observer.*

## BISHOP M'COSKRY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF MICHIGAN.

(*Concluded from page* 147.)

On Wednesday, Jan. 25, I reached Monroe and preached in the evening. In the afternoon of the next day, I met (in accordance with notice given,) the communicants in the church, and spent an hour in exhortation and prayer. Such meetings I have always found to result in good. It brings the people of God more closely in contact with their diocesan, strengthens the hands of the pastor, and unites all in the plans proposed for their more rapid growth in grace and in the knowledge of their Saviour. In the evening of the same day I preached to a very large and solemn congregation. Every thing appeared to indicate that God was present, and sealing the truth upon the hearts and consciences of sinners. I regretted that I could not remain and continue the services. Extravagance in others should not deter us from making use of the means which God has prescribed in order to arrest the attention of the careless and alarm the impenitent. So long as a strict adherence is observed to the regulations of the Church we need not fear extravagance. Our danger is in the opposite direction. The disposition of too many among us is to be satisfied with the form instead of being influenced by the power of godliness. Through the kindness of the rector and his parishioners, I was provided with a pleasant conveyance to Tecumseh, to be retained and used as long as I desired. The Rev. Mr. Cole had sent a conveyance for me, but owing to the sickness of one of the horses I was prevented availing myself of his kindness. And here I cannot omit mentioning the attention and kindness of the parishes at Monroe, Ypsilanti, and Tecumseh in providing me with the means of performing my journey whenever I officiated among them.

I reached Tecumseh on the 27th, and the same day left for Clinton, at which place I preached in the evening. After service I returned to Tecumseh, and preached the next day.

Sunday, 28, in St. Peter's Church, administered the rite of confirmation to seven persons and also administered the holy communion. The services were very long, but as usual in this congregation, the greatest attention was given, and much interest manifested in the services. In the afternoon, I preached at St. Patrick's, Clinton, and in the evening, in St. Peter's, Tecumseh. These congregations, until lately, were under the care of Mr. Cole. They have been separated, and at my request made separate missionary stations. St. Patrick's, Clinton, is now under the charge of Mr. Marks.

On Thursday, February 15, I preached at Troy, in the house which had just been completed by the congregation, after having experienced many difficulties and trials. The next day I consecrated it to the service of Almighty God, the Father, the Son, and the Holy Ghost, under the title of St. John's. The number of persons present on this occasion was so great that many were compelled to stand during the whole of the services, yet no restlessness was manifested, but on the contrary the most respectful attention given. In the afternoon I administered the rite of confirmation to seven persons, three of whom had received baptism at the hands of their pastor, the Rev. Mr. Hollister, the preceding evening. This congregation appears to be on the increase, and shows what may be done by faithful persevering efforts on the part of the ministry. Every thing was at first discouraging, and the hope but faintly cherished that our Church could be established. Now this little flock have a neat and commodious house of worship, and every thing appears to indicate that the Church has found favor with many who until lately knew little of her claims to their reception. In the evening of the same day I preached at Pontiac, nine miles distant from Troy. The congregation, considering the intense cold, was large. I have already mentioned that this parish is connected with St. John's, Troy, under the care of the Rev. Mr. Hollister. Hopes are entertained that soon a spacious building will be commenced for their accommodation.

March 2, I visited Ann Arbor; and in accordance with notice previously given held services for several days. The services were commenced on Friday evening and continued until Monday morning.

On Sunday, March 4, I administered the rite of confirmation to seven persons. The Rev. Messrs. Marks, O'Brien, Reighley and Burger were present and assisted in the services. The services were held for the first time in the upper part of the building; and as the church is nearly completed, it will soon, I hope, be consecrated to the service of Almighty God. Monday, Tuesday and Wednesday of the same week, I held an association at Ypsilanti. The same brethren were present, with the exception of Mr. Marks. Although the weather was unpleasant the services were well attended. The truth was most faithfully and affectionately exhibited by the Rev. brethren, and I hope it will prove to have been a happy meeting to some immortal souls.

On the Sunday preceding Whitsunday I confirmed twenty-four persons in St. Paul's Church, Detroit. Several others were providentially prevented from ratifying their baptismal obligations on this occasion. Great seriousness has prevailed in this congregation during the past winter and spring. No other means have been made use of to draw the attention of sinners to their lost and ruined condition, than those presented by the Great Head of the Church—the word and the sacraments. These through the influences of the Spirit have been much blessed. I have scarcely passed a week during the period alluded to, without hearing the inquiry made, what must I do to be saved? It has been to me a source of much happiness, and I trust has caused no little thankfulness to be felt to God, for his continued blessing on my labors in this parish. I have never experienced more comfort in preaching the Gospel of our blessed Lord than during this period. On Whitsunday all who had been confirmed united with us in the holy communion.

In June I left Detroit, on a visit to Grand Rapids, a place I had often been desirous of visiting; as I had heard that many in that village had been very desirous of having a church organized there. As I went by water, I was carried around by Green Bay, where I stopped a short time. While there I baptized two children, but was not able to preach, as the steamboat remained but a few hours, and I would not soon have an opportunity of returning home provided I left the boat. As I had visited this parish the last year, and had invited the Rt. Rev. Bishop Kemper to visit them this year, I felt the less regret in being obliged to leave them without holding services. There has been the most friendly and pleasant intercourse between Bishop Kemper and myself. Although we have differed in reference to Wisconsin, yet it has led to no interruption of our friendship; and in order that both of us should be placed in the same situation in reference to this disputed ground, I invited him to visit it, and perform such Episcopal services as he shall deem proper. I hope the General Convention will soon determine this question; and define with more precision than heretofore the boundaries of dioceses, so that no difficulties may occur in future.

June 15, I officiated at Grand Haven. The notice of my intention to preach at this place was very short, but a respectable number assembled and listened to the word with attention. There are no Episcopalians at this place and but few inhabitants

Sunday, 17, I preached at Grand Rapids and administered the rite of confirmation to two persons. A church had been organized a few years since at this place, but as the provisions of the statute of the state had not been complied with, it was thought best to begin anew. The congregation to which I preached was very large and very attentive. I know of no place in the diocese where there appears to be a more favorable opportunity for gathering a large congregation than at Grand Rapids. There are several active Episcopalians residing there and appear to be willing to make any effort to secure so desirable a result. I hope very soon to be able to send them a pastor. I have now, my brethren, given you a brief account of my official acts since I last had the pleasure of meeting you in Convention. I have been anxious to do much more; but the charge of so large a parish as St. Paul's, Detroit, has obliged me to devote much of my time to its interests. You may rest assured that every effort will be made to co-operate with you in all your duties, and assist you in building up our beloved Zion. It is with much sorrow I would here record the death of the Right Rev. Wm. Stone, D. D., late Bishop of the Diocese of Maryland. He was much beloved by all who knew him; and esteemed as a mild and affectionate diocesan, and a devoted Christian. In his death, he was sustained by the consolations of the religion of Christ and has furnished additional evidence of its power in sustaining the soul at this trying moment. Let the instances of mortality which are continually occurring in our Church prompt us to additional exertion "to make our calling and election sure," and also to finish the work which our Lord and Master has given us to do.

Samuel A. M'Coskry.

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## TWENTY-NINTH ANNUAL REPORT OF THE PROTESTANT EPISCOPAL TRACT SOCIETY.

Pursuant to adjournment the society met to celebrate the twenty-ninth anniversary, at the Church of the Ascension, on Thursday evening, October 4, in conjunction with the New York Bible and Common Prayer-book Society, and the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York.

The meeting was opened with prayer by the Right Rev. B. T. Onderdonk, D. D., Bishop of the diocese, president *ex officio.*

The annual report of the society was read by Mr. William H. Townsend.

The Right Rev. Bishop Kemper addressed the meeting on the importance of the humble tract to the missionary, in his visits to the thinly settled places of our extensive country—of its aid in extending a knowledge of the principles of our apostolic Church, removing erroneous impressions, and awakening the sinner and thoughtless to contemplation on the blessings and comfort of the atonement, by the divine Redeemer. After some very interesting remarks he moved the following resolutions, which were unanimously adopted:—

*Resolved,* That the report affords grounds for thanksgiving to God, and calls upon the members of the Church to come forward with enlarged contributions.

*Resolved,* That the report be referred to the new board for printing and distribution.

After other proceedings of the meeting the 105th hymn was sung by the choir and congregation, followed by devotions and a blessing pronounced by the bishop. And the meeting adjourned. William H. Bell, *Secretary.*

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The period has again returned when it becomes the duty of the Board of Trustees to lay before their friends and the Church, a history of their proceedings during the year that has just closed; and now, if ever, they feel as though their most ardent thanks were due to the Author of every good and perfect gift, for the great blessings wherewith he has been pleased to crown their labors during the period which has elapsed since their last report.

The commencement of the present year was in some respects a new era in their operations—the policy marked out for their guidance was deemed at least doubtful by some of their oldest and most devoted friends, by others deemed an undertaking fraught with danger, if not shipwreck of our valuable institution; while its strongest advocates watched with intense interest its operations, believing, as they did, that on them must fall the burden of censure if not successful.

They have now to report a state of things such as they little contemplated, and are enabled to communicate, that, notwithstanding the doubts of some, the fears of others, and their own anxious hopes, that at this time the society is free from debt!—a state of affairs which, under God, is almost, if not entirely accomplished by the unceasing activity and zeal of their agent. They will here state, that the debt from the Protestant Episcopal Press on the permanent fund, and the debt due to the Protestant Episcopal Press for tracts, (each for the same amount,) remains the same as stated in the last report.

In the last report it was stated that the board had secured the valuable services of an agent, and the confidence then expressed in his fitness and devotion to the cause, we are gratified to say, has not been misplaced; with unwearied assiduity he has given his time and talents to the advancement of the welfare of the society, and the board are confident that few, if any other individual, would have accomplished so much; connected with unusual activity and industry, his extensive acquaintance with clergy and laity, has given additional confidence in the stability and the adaptation of our present arrangement to the permanent welfare of this so important institution.

But their object is not to eulogize the doings of any connected with them, nor to be thought boasting in consequence of the successful issue of an arrangement which was matured after long and anxious care; they could not, however, withhold allusion to it, so truly gratifying has been the result, and express the hope, nay, the confidence they have, that our next year will produce still more gratifying accounts; they trust also that the statements here made will induce all to rally round, strengthen, and encourage them.

But whilst they are enabled to say that they have been sustained beyond any previous year, and their present condition is free from pecuniary embarrassment, they have been obliged, in order to carry out the promise made in their last report, to restrict their operations to a comparatively narrow sphere. The pledge then made, "that we will not incur debt," has been and will be persevered in from a religious sense of duty; and they appeal to clergy and laity, to at least sustain, if not greatly enlarge their sphere of usefulness.

From all sections we are called upon for tracts, and while we refuse none so long as we have the ability, yet are we obliged to say, we would give all you ask, but if we do so we must refuse assistance to others; we will give a part now, and trust that soon we shall be able to do all that you desire.

The board ask of Churchmen whether this reply shall long be made?

They ask from them only a very small proportion of the gold and the silver which, as stewards, God has placed in their hands, and pledge themselves to see that it is wisely and faithfully appropriated.

But whilst the board have to rejoice in the fact of being free from debt, they have also to regret that their sales and distribution, during the past year, has been diminished 402,510 pages. This, however, will not be the case during the ensuing year, if their receipts be only as great as they have been for the past. It is proper to add that this great diminution was necessarily the result of the extinguishment during the past year of a debt of about $1100, due to our publishers, as set forth in the last report.

The supply of tracts on hand is good, and the assortment more complete than ever before, comprising all the published tracts of the society, with the exception of "The Lord's Day," a tract of a single page, the plate of which has not as yet been placed in the hands of the present agent.

During the past year they have stereotyped ten new tracts, but the fund for stereotyping is now exhausted. They are anxious to increase the number of their tracts, the ability to do which will depend upon the continuance of the liberal aid afforded the society the past year.

The board have found great advantage to result from confining themselves to the funds they have in hand, in the great reduction of prices at which they have been able to get their printing, paper, and plates delivered to them, and which they have in all cases paid for on demand.

It will be perceived, by the report of the agent, that the society have published during the past year 1,124,000 pages, and that 1,435,938 pages have been sold and distributed; of these 1,010,179 pages have been distributed, and 425,759 pages sold, included in which are 317 volumes of bound tracts. The profit arising from the sale of the latter has been a source of considerable revenue to them, and they trust this source of income will be largely increased during the next year.

It will also be perceived, by reference to the treasurer's report, that out of 242 parishes in this state, only about 50 have contributed to our funds. Can it be that they deem our society unimportant?—are they insensible of the great good which has already been accomplished by our humble means? Do they mean to say, as their want of co-operation may imply, that they care not whether we continue or no? We answer, that they entertain no such feelings. Will they not for the future, cause their deeds to show that they are anxious for our welfare?

WE HAVE RECEIVED

| | |
|---|---|
| From sale of tracts, - - - - | $337 21 |
| 15 City parishes, and 1 at Brooklyn, - - - - - | 791 77 |
| 32 Country parishes, several of them missionary stations, | 316 91 |
| 4 Parishes out of the state, | 27 88 |
| 5 Auxiliaries, - - - | 52 00 |
| Individual donations, - - | 755 61 |
| Annual subscribers, - - | 161 50 |
| For stereotyping, from life subscribers, - - - - - | 90 00 |
| Making our total receipts | $2552 88 |

WE HAVE EXPENDED AS FOLLOWS, VIZ.

| | |
|---|---|
| Paid to our publishers, - - - | $1574 36 |
| Salary of agent for 1838, | 500 00 |
| Balance due to do for 1837, | 166 67 |
| Rent, - - - - - | 100 00 |
| Wages of boy, - - - | 50 00 |
| For purchase of tracts and contingent expenses, - - | 50 62 |
| For stereotyping, - - - - | 83 00 |
| | $2524 65 |
| The property of the society consists of stereotype plates, valued at - - - - - | $2500 00 |
| And 1,917,000 pages of tracts, valued at - - - - | 1000 00 |
| | $3500 00 |

If, then, so much has been accomplished by contributions of the few, what would have been the result had all done what they had in their power to do?

The board look to the future with interest, and hope that they look not in vain; and with this brief review of the past, and prayers for the future, they commend to God and the Church the institution over which they have been placed.

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The British Magazine, in a review of one of the late works of the Rev. Moses Stuart, gives the following estimate of his critical powers and labors:—

The real facts about Mr. Stuart are these: he was first known in this country by his Commentary on the Hebrews, in two volumes. The first of these is really very valuable. Mr. Stuart is a clever, thoughtful, and inquiring man, and he took up the question of the authorship of the Epistle to the Hebrews in a very sensible and judicious way. The *whole* of this first volume is occupied in considering the evidence, and Mr. Stuart brings the strongest arguments, founded, first, on *testimony,* and next on a minute and accurate examination of the phraseology, diction, doctrines, and turn of thought, exhibited in this epistle, as compared with the other writings of St. Paul, for believing that it is his work. He proceeds to notice the objections of various German neologian critics, and in this respect he has rendered great service, for he has shown by the diligent use of the concordance, (which Mr. Stuart, if the reviewer remembers right, calls very cleverly, "an useful instrument for recalling vagabond critics,") how recklessly, and how much at random, many of their most sweeping and imposing assertions as to language, idioms, &c., are made. In the course of the volume, he exposes, and so ably, so many of the bad practices of the neologian school, that it was impossible not to feel great obligations, and much respect for him. And just in the same rash way that we English suppose the German divines to be sound critics, because they are wide readers and large collectors, the same credit was given to Mr. Stuart for sound *scholarship,* on a different but not more just foundation. The reviewer, who frankly owns that he shared and has perhaps expressed the general feeling, remembers well his surprise when he came to read the commentary on the Romans with accuracy, to find how vague, loose, slovenly, and uncritical the style of commentary was. He was soon driven to the conclusion, that Mr. Stuart, whatever might have been the cause, was not, diligently as he had studied the works of German grammarians and critics, himself either one or the other. Of course, in so speaking, one is speaking *relatively.* Mr. Stuart knows a great deal about Greek criticism, but he does not apply what he knows with any such degree of accuracy or precision that one can depend on his opinion. How far this want of accurate scholarship has led to that unsoundness in his doctrinal views, which has latterly been perceived with pain and regret (as it certainly did among the German neologists), cannot be discussed here. What has been said as to his scholarship shall now be proved from his grammar and theirs. It is to be hoped, persons who are themselves not scholars will be warned against relying on his book or his authority.

## SUMMARY.

*Clerical Changes.*—The Rev. Thomas Atkinson has resigned the Parish of St. Paul's, Norfolk, Virginia, and accepted the charge of St. Paul's Church, Lynchburg.

The Rev. Charles V. Kelly has presented letters of dismission from the Diocese of New York to this diocese, which have been accepted.

The Rev. John F. Hoff has taken letters of dismission from this diocese to that of Maryland.

The Rev. William James Clark has been transferred, by Bishop H. U. Onderdonk, from the Diocese of Delaware to that of Pennsylvania.

The Rev. John V. E. Thorn has received and accepted a call to the rectorship of St. Andrew's Church, Wilmington, Delaware.

*Episcopal Recorder.*

The following gives a view of the opposition of the Chinese to the introduction of Christianity:—

*Peking Gazettes.*—Third moon, twenty-seventh-day (21st April.)

The chefoo of Heunteen, (in Pechele,) reports as follows:

It is already on record that I reported the seizure of Kung Shanling, who was a disciple and disseminator of the Roman Catholic religion, and that he was delivered over to the Board of Punishments for trial. Afterwards the chechow of Chanping traced and seized Hungta, whom I, after a clear inquiry, delivered over to his banner, to wait until the board should send him to be confronted by others, (vide C. R., No. 25.)

Now it is authenticated that the tunche of Pihloo directed the chechow of Chanping, and the cheheen of Yuenping, to trace and seize Chung Kochin and his wife, Chang Tseche, who were disciples and spreaders of the Roman Catholic religion, who when examined, clearly expressed their wishes to leave the doctrine; and who trampled on the cross in open court, and gave a voluntary declaration expressing their repentance; and according to law their offences were pardoned.

Further, Wang Kintsang, who had been delivered over to the board, stated in evidence that his father Wangseih formerly practised the doctrine.

I then ordered the chechow of Yenking to examine and report, and according to the report of the said magistrate Wangseih had already given a bond, changed, and repented; he is now seventy-two years old, totally blind, and bedridden.

Wangtung has long removed to Chanping chow.

Of all the criminals in this case there is only Wangtung who is not taken. It is my duty to give strict orders for pursuit and seizure, and then to examine and punish.

The chefoo then reports the name of the seizing officers, and recommends them for promotion.—*New York American.*

*Western Africa.*—The African Mission, by the blessing of God, is about to be increased by several fellow-laborers. The Rev. Dr. Savage and lady are to sail for Cape Palmas, in the Emperor, from New York, about the 25th of the present month. They are to be accompanied by Mr. George A. Perkins and his wife, communicants of St. Peter's Church, Salem, and by a young lady from Boston, a communicant of Grace Church. Thus five are to leave us on this errand of Christian benevolence.

This accession furnishes a lay assistant peculiarly fitted for the duties before him, and female teachers who may exert in various ways, a powerful moral and religious influence upon the heathenism of Western Africa. The mission, too, will now be enabled, by the divine blessing, to engage strongly in several interior stations. Another missionary has already offered for the same field, and should he depart in the spring, the number designed for the stations on that part of the coast will, if life is spared, be filled; and opportunity afforded for engaging in another mission in that benighted land, to co-operate with that now so happily in progress.

A permanent chapel is becoming daily more and more needed at the Cape station, but the committee have not the means to build it.—The cost is estimated at 1500 to $2000.

May this little band, so devoted to the work of Christ, have the prayers of his Church in their behalf, and the blessing of heaven abundantly vouchsafed to them, in time and eternity.—*Christian Witness.*

## DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

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*Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.*

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 174 East Broadway.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, D. D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 176 Varick.
Niles, Rev William W, 12 Ridge.
Pound, Rev. Jesse, corner Harrison and Staple.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 99 Liberty.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 41 Eighteenth.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

*Brooklyn.*

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

*Williamsburgh.*

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent to he office, 142 Fulton st. by the 25th of each month.

## CALENDAR.

DECEMBER.

2. 1st Sunday in Advent.
9. 2d Sunday in Advent.
16. 3d Sunday in Advent.
19. Ember Day.
21. Ember Day, and St Thomas.
22. Ember Day.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. Innocents.
30. 1st Sunday after Christmas.

## NOTICES.

The residence of the Rev. Jesse Pound, missionary of the Church of the Holy Evangelists, Vandewater street, is No. 5 Harrison street, near Hudson.

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A Card—The subscriber, as missionary of the Church of the Holy Evangelists, takes this method of informing the benevolent public that he has entered upon his work,—that he has already had many applications from the poor for a little assistance, which he would gladly respond to, had he any means to do it with; and to solicit from those who have a heart to pity, and a hand to relieve, a small portion of their abundance to dispense to them whose necessities require immediate relief.

Any donations of money or clothing for the benefit of the poor, will be thankfully received, and faithfully applied, if left with Swords, Stanford & Co. Broadway, or at the residence of the missionary. Jesse Pound,
No 5. Harrison street,

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The annual matriculation discourse will be delivered by one of the Professors of the Theological Seminary, on the evening of Sunday, December 2, in the chapel of St. Peter's church, Twentieth street.

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St. Bartholomew's Church.—The hours for divine service in this Church, hereafter, will be in the morning, at half past 10 o'clock, and in the afternoon at 3 o'clock: excepting on the first Sunday in each month, when the afternoon service will be omitted and there will be service in the evening, commencing at 7 o'clock. Lecture on every Thursday evening at 7 o'clock.
November 17, 1838. 2t

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STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

| | |
|---|---|
| H. Cotheal, Treasurer and Agent, | Charles N. S. Rowland, |
| Lewis Curtis, | George C. Morgan, |
| W. H. Hobart, M. D., | Cornelius Oakley, |
| | Henry McFarlan, Sec'y. |

*Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.*
October 20, 1838.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of November 21, has received the following contributions, viz.

Collection in All Saints' church, on Sunday, November 18, 1838, $180 63. By the hands of the Rev. Ambrose S Todd, collection in St John's church, Stanford, Conn, in aid of the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, $29, equally divided between the two committees, $14 50. By the hands of Wm P Hunter, Esq, receiving agent in Savannah, Ga, received from the Rev Edward Neufville, rector of Christ church, in that city—amount of weekly offerings, and monthly missionary meeting collections, from July 13, to November 13, 1838, $66 50, of which sum, $31 41 is for the domestic department, $31 41. Total receipts, $226 54.

November 28, 1838. James Swords, Treasurer.

### CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since November 12.

Annual subscriptions, from Wm E Johnson, $10; from Hamilton Fish, $20; from J W Mitchell, $5. Donations, from a friend in Nova Scotia, $5; from a parishioner of St Mark's church, $100. Collections, in Trinity church, $107 59; in St Paul's chapel, $126 31; in St John's chapel, $130 24. Total, $504 14.

Lewis Phillips, Treasurer.
11 and 54 Wall street.

### PRESS DEPOSITORY.

No. 142 Fulton-st.

*Packages forwarded by the Protestant Episcopal Press.*

1 box for Rev William F Walker, Episcopal Institute, Troy, per towboat Troy; 1 pkge for S Gibbs, Newport, per steamboat Rhode Island; 1 pkge for Rev John W Brown, Hallet's Cove, L I, per steamboat Star; 1 package for D H Pardee, left at Brown, Mulligan & Bradford's, 82 Pearl street; 1 package for Rev W D Cairns, Columbus, Ga, left Pelton & Co, 530 Greenwich street; 1 package for Hooker & Claxton, Philadelphia, per Union Transportation Line; 1 package for Hogan & Thompson, Booksellers, Philadelphia, per Union Transportation Line; 1 pkge for Rev. Moses Marcus, Nantucket, care of Samuel G Bacon, Esq, 26 Water street; 1 package for Charles Stimpson, Boston, Mass, care of Rev Wm Watson, Beach street; 1 box for Marsh, Capen & Lyon, Boston, Mass, per packet.

SINGING.—A gentleman wishes to obtain a situation in one of the Episcopal Churches in this city, as Chorister, or simply as tenor, or bass singer. He has been a leader for some time, in other places, and has had considerable experience in teaching music. An application to the office of the Churchman will secure immediate attention. Dec 1 3t

ANNUALS! ANNUALS!!
SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings,* and elegantly bound in Turkey Morocco. Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.
*Also, constantly on hand at the Depository,* 142 *Fulton st.*
The Religious Souvenir, Edited by Mrs. L. H. Sigourney.
The Gift, The Violet,
The Youth's Keepsake, The Child's Gem,
Flora's Interpreter, The Imperial,
Ladies' Wreath, Year Book,
Parley's Every Day Book, Parley's Christmas Gift.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector.*
Sep1. 2tf

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

## POETRY.

From the London Christian Remembrancer.

### "IT IS I."

I view thee tread the panting sea,
Thou wondrous LORD of love and power,
And who can gaze on aught but thee,
Thus present in the fearful hour?

The fierce winds toss the angry deep,
Our frighted bark is driving fast;
We feared thy placid soul might sleep,
And dream of heaven amid the blast.

We thought thy spirit, like a bird,
Had left a while this lower air,
And to her native sky, unstirred,
Was soaring on the wings of prayer.

The pale moon's struggling light is shed,
Through black clouds drifted o'er the sky,
In fitful radiance on thy head,
Thy pallid brow, thy tearful eye:

And we could almost think the brine
In conscious adoration bowed,
So calm before thy gaze divine,
So silent now its threatenings loud.

And what are all sublunar things,
But one tempestuous, darkened sea,
Where every rushing current brings
Its tributary waves to thee?

The frantic storms of human will,
And thrones and powers, and worlds unknown,
In freedom thy decrees fulfil,
And tremblingly thy footsteps own.

Then walk, thou mighty one, o'er all
That thought can reach, or tongue can tell,
While nations, ages, rise and fall,
As momentary billows swell.

Only amid the final storm,
When darkest shadows gather round,
Do thou reveal thy sacred form,
With mercy's emerald rainbow crowned.

Thy voice, thine eye, thy magic tread,
Shall bid the storms of ages cease,
And o'er the long-tossed waters spread
An atmosphere of perfect peace.

I know not if thy sapphire throne
Is based upon that glassy sea,
Where minstrel saints in glory own
Eternal praises due to thee:

Oh might I find that crystal wave,
The haven from a world like this,
How would my soul transported lave
In waters of unfathomed bliss!

Yet rather let me, Saviour, pray
That thou wilt o'er this troubled breast
Omnipotent in mercy, stray,
And calm its swelling waves to rest.

The throbbing brow, the feverish start,
The gushing tear, the hurried sigh,
Shall feel thee glide along my heart,
And sweetly whisper, "It is I."

From the Christian Remembrancer.

### A SERMON FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. Luke vii. 12.

There is not a miracle performed by our LORD which comes more home to our heart, or is better calculated to interest our feelings, than that recorded by the evangelist in the chapter from which the text is taken. The loss of a beloved child, under any circumstances, is a heart-rending affliction to a tender mother. The bond of union between the parent and its offspring is too strong to be dissolved without much violence. The helpless state of an infant, when first it enters into this world of sorrow, dependent for all its comforts, nay, for its very existence, on a mother's care, draws close that bond which is daily strengthened as the child advances from infancy to youth, and from youth to manhood; promising, by his attainments and virtues, to reward all the fond cares and parental kindness bestowed upon him in his earliest days. To lose a child at such a period is an affliction indeed; and this severe loss the poor mother mentioned in the text had to deplore. Deep as was the wound her maternal feelings had sustained, there were circumstances in her case which rendered it still deeper; for this young man was the only son of his mother. No remaining child was left to mitigate her sorrow, or to supply, by endearments and dutiful attentions, the place of him she had so fondly loved, and whose cold remains she was now attending to their last sad home—the grave. The sole object of all her hopes, of all her fond solicitude, torn from her for ever—herself no longer a mother, or mother only to the dead. Severe as was the trial to which she was exposed, it had another aggravation, which St. Luke places the last in the melancholy catalogue; "she was a widow." Friendless and solitary, for her no human consolation appeared remaining. Every thing she held dear on earth had been taken from her; and by mortal eyes she was probably viewed as one on whom the wrath of heaven was poured in tenfold vengeance. Her accumulated sorrows had evidently excited a general sympathy; for we read that "much people of the city was with her." Many of her neighbors, doubtless, had assembled upon this melancholy occasion, to testify their commiseration, to pay the last tribute of respect to her lost son, and to mingle their kind but unavailing sorrow with her own. But among those crowds there was One, who to the tenderest feelings of pity, added infinite power to relieve the wretched sufferer, and to restore to her widowed arms her lost, her much-loved son. One who, though disregarded by the multitude, while walking amidst them under the character of the meek and lowly JESUS, could, whenever occasion required, resume his divinity and exert his omnipotence. One who, being himself "the resurrection and the life," possessed such almighty control, as to make even death itself release the victim which it had already seized within its icy grasp. "The LORD saw her, and had compassion on her." Ever alive to the kindest emotions of benevolence, he could not see the mourning mother's wo unmoved. Addressing himself to her in accents of kindness, he bade her dry her tears, and cease from her lamentations: "Weep not," said he, and turning to the bier in all the majesty of the Godhead, he uttered these emphatic and most authoritative words, "Young man, I say unto thee, arise!" and scarcely had they passed his sacred lips when the lifeless body was reanimated, "and he that was dead sat up, and began to speak; and he delivered him unto his mother."

This surprising event, so convincing of our LORD's divine mission, and so pathetically related by St. Luke, naturally suggests two reflections, or rather two questions, in considering or answering which we shall, I hope, derive advantage and improvement. First, Why does our GOD, a GOD of mercy and love, allow his servants to be driven to such a state of extreme suffering as was the case with the widow of Nain? Secondly, Why was it necessary to work a miracle for the restoration of her son, who might have been healed of his disease before it had assumed a mortal character? To such queries as these I might reply, that it is not for erring mortals to arraign the counsels of Omnipotence; or for the creatures who were by his goodness formed out of nothing, to call in question the motives by which their great Creator chooses to govern them. Yet, I trust, we shall not be guilty of presumption, if we venture to examine whether we may not, even with our finite and imperfect faculties, discover in the narrative before us fresh cause to adore the goodness and wisdom of GOD, even in his very chastisements.

Man was created in the image of GOD, innocent, happy, and immortal; but, alas! he soon by transgression fell from this state of bliss, lost the image of his Maker, and entailed sin, misery, and death upon his whole posterity. Sunk in corruption, and exposed to the tempter from without, as well as to temptations from within, the wretched descendants of Adam had been lost in irremediable wo, had not the mercy of GOD devised the stupendous scheme of redemption; and had not CHRIST, the Paschal Lamb, been offered up a willing sacrifice for all the sins of a guilty world. This alone restored us to the Divine favor, and opened a door to that state of perfect happiness in another world, which we have, through sin, all of us forfeited in this. Still there are, and must be, certain conditions to be performed on our part, certain dispositions and qualifications, to render us fit objects of Divine mercy; and these are faith and repentance. Faith, lively and operative, prompting us to believe all which GOD has revealed, and do all that he has commanded; repentance, which evinces itself by deep humility and unfeigned sorrow for our sins, and a sincere determination to forsake them. A very little reflection will convince us that a state of continued prosperity is unfavorable to the growth of these essential qualities in the human heart. By nature proud and selfish, we need the wholesome correctives of our heavenly Father, to make us sensible of our unworthiness, and to teach us our dependency upon his bounty alone. "Before I was afflicted," says the sweet psalmist of Israel, "I went astray; but now I have kept thy word." The blow which appears so terrible as nearly to crush us into utter annihilation, is frequently a blow of the most tender mercy. If there be a state which calls for our immediate pity, it is that of the person who is suffered to go on from sin to sin, in an uninterrupted career of prosperous wickedness until death surprise him unprepared, and he is hurried away to his final account, with all his imperfections rising in dreadful array against him. What would we not do, what would we not endure here, rather than be placed in this awful predicament hereafter! "O LORD, correct us, but with judgment; not in thine anger, lest thou bring us to nothing." The widow's heart, perhaps, had been too fondly wedded to this world, and its fleeting possessions, unmindful of the great Being to whom her best and most ardent affections should have been devoted. If so, the repeated chastisements which she received were the chastisements of divine mercy; calculated to bring back her soul from the pit, and to enlighten her with the light of the living." And they seem to have produced the desired effect. The great trials to which she had been subjected had apparently purified her heart, and taught her the vanity and insignificance of all worldly objects. She had been gradually bereaved of all she loved upon earth, yet we read not of one impious murmur uttered by her, or a single word or action which did not imply the most profound resignation to the Divine will. She wept indeed over the remains of her last treasure, but her's were the tears of affection, not of impatience; and this it was which probably called forth the immediate compassion of our LORD. She was patient, although heart-broken; submissive, although chastened; she was therefore destined to see how good and gracious her GOD would be to his faithful servants; and she was highly favored in the opportunity thus afforded her, of witnessing with her own eyes a surprising instance of his almighty power.

Secondly, we proposed to consider why it was necessary that a miracle should be wrought for the restoration of her son, who might have been healed of his disease before it had assumed a mortal character. And here we may observe that miracles are the seal of a divine mission, and that consequently the exercise of so striking a one at Nain, where much people and many of our Saviour's disciples were present, must have been, as it actually proved to be, a most irresistible proof of the divinity of our blessed Saviour. The miracle performed upon the young man was so convincing a demonstration of the divine commission with which our Saviour was invested, so strongly were the works of GOD made manifest in it, that it appeared evident to all those who had accompanied his dead body (now thus astonishingly restored to life,) that CHRIST, the Messiah, was indeed come among them; "and they glorified GOD, saying, that a great prophet is risen up among us, and that GOD hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

If we further contemplate the nature of the miracle now under consideration, we can conceive nothing more indicative of superhuman and almighty power. The restoration of the dead to life is a work infinitely beyond the compass of a mortal agent. Nothing but that omnipotence which first breathed into our nostrils the breath of life can rekindle the living principle when once extinguished. Here then was an evidence of our Redeemer's divinity, which nought but wilful blindness or obstinate prejudice could gainsay or resist. How must it have confirmed the faith of the wavering disciples, and carried a conviction to the heart of all, that the Being who thus controlled the issues of life and death, was indeed CHRIST, the Son of GOD. If then this miracle was calculated to advance the kingdom of GOD, and establish the Gospel of CHRIST, let us with humility and devout admiration adore the Divine condescension and goodness, in employing an instrument so humble as the widow's son for the accomplishment of so high a purpose, and in converting mankind from the error of unbelief, not by the tremendous sign of calling down fire from heaven to destroy them, but by the still small voice of mercy, by deeds of benevolence and miracles of love.

Before I conclude let me draw two practical inferences from the narrative before us.

To these who have been accustomed to regard the misfortunes and sorrows of life, either as the effects of chance, or as proofs that they are no longer the objects of GOD's merciful protection, to such I would suggest, that they have hitherto been laboring under erroneous notions of the nature of GOD's providence. If the poor widow was so far chastened and corrected by her troubles, as to be deemed worthy of being again entrusted with her lost treasure, and of becoming the mean, whereby her Saviour deigned to display his almighty power, surely the follower of the cross will glory in his tribulations, and bless GOD, not only for the apparent good, but for the apparent evils which befall him. A state of suffering, it is true, can never be agreeable to human nature; but let the true believer once be convinced that it is in any way conducive to the glory of GOD, or the benefit of his own soul, he will submit cheerfully to the dispensations of heaven, and look for his reward hereafter in another and a better world. Nor will he be left unassisted here; the LORD will have compassion upon him, as he had upon the widow of Nain, and will restore light and life eternal even unto him who was once dead in trespasses and sins. Though the path of his earthly pilgrimage be strewed with the briars and thorns of adversity, a hand unseen shall guide his way and smooth his difficulties; and he who by patient endurance of evil, and a steady course of piety, has endeavored to promote the glory of GOD, will be rewarded in heaven to all eternity.

The other inference which I would derive from the subject now under consideration, is the indispensable obligation which binds us all, as disciples of CHRIST, to commiserate, and as far as we are able, to relieve the necessities of those in distress. There was scarcely a miracle performed by our LORD which was not an instance of mercy and compassion. His whole life on earth was passed in doing good, both to the souls and bodies of men. He wept with the sorrowing sisters at the tomb of Lazarus; he pitied and relieved the afflicted widow. Now the faithful servant of CHRIST must strive in all respects to be like his Master. He cannot indeed imitate him in those miraculous demonstrations of benevolence, in which he healed the sick, and raised the dead to life; but in showing kindness to the distressed, in administering to the uttermost of his power to the wants of the needy, he can and must resemble him. "By this," says our Redeemer, "shall all men know that ye are my disciples, if ye have love one to another." Think not then that your lives may be whiled away in frivolity and inactivity, far less in sin and guilty pleasure. The spiritual and temporal wants of your brethren have a claim upon your attention, and wretched, beyond description wretched, will be the fate of those who turn a deaf ear to such claimants. Tremble at the awful doom which our Saviour has declared shall be denounced against such at the day of judgment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

From the New York American.

### THE GREEK CHURCH IN RUSSIA.

On entering, we found that we were entirely alone, except a few priestlings arranging the furniture of the altar. We therefore had a short time to examine the interior. The ornaments are of the most gaudy description, without the least pretension to good taste. The whole of the side-walls, from the floor to the roof, are covered with representations of saints, to the number of two thousand, and upwards. The faces and hands only are in *painting*—the remaining parts are composed of plates of metal, stamped and gilded. Immense chandeliers and colossal candlesticks abound. Soon after our entry, came in a procession of priests, who performed some preparatory service, which so engaged my attention, that I saw no more of the curious details of the church. An incident occurred to us which went to prove the extreme caution constantly observed with respect to all strangers who may happen to come near the person or the emperor. We soon saw groups of officers about the church, in earnest conversation, and some occasionally pointing towards us. Their singular movements, and the messages passing between the groups, convinced us that we were either objects of great curiosity or suspicion.

Having left home to kill a different sort of lion, our muffled up appearance among so many court-dresses and splendid uniforms might well give rise to the fear that the assassin's dagger might lurk under our cloaks, and that his majesty's life might be in danger from these unexpected and unknown visiters. Although we recognised in several of the groups of inquiring officers, some whom we had met before in society, our fur-covered faces could not be distinguished by them. The time for the principal service had arrived, and also for the *entre* of the emperor. The priests were all in waiting. No more time could now be lost in fruitless speculation, so therefore a deputation from the main body of officers approached us, headed by the Governor of Moscow, and a dapper little blue-and-gold gentleman of the *haute police*. The first question asked us was, if we were not foreigners, and secondly, to what country we belonged. On being informed that we were Americans, travelling for pleasure, the venerable old governor held out both his hands to us, and very warmly bid us welcome to Russia. He inquired of us if we intended to *address the emperor*. Evincing some surprise that he should put such a question to us, he said that strangers having petitions to present to the emperor, sometimes thus threw themselves in his way. We allayed his anxiety by stating that accident and curiosity were the cause and object of our visit to the church; but that at a *proper time and place*, our letters would procure for us a *presentation*, if we desired it.

All alarm on account of lurking daggers or pistols being now subsided, the little blue-and-gold gentleman ran off, I suppose, to the palace, while the old governor, bowing politely to us, withdrew.

There were, perhaps, not more than a dozen persons in the church in civil costume besides ourselves, and those appeared to be persons of high standing about the court.

Several ladies addressed me, making many inquiries relative to our country, our journey, &c., and many politely invited me to their houses. In a few moments the great door flew open, and the emperor entered with a numerous suit of officers in splendid uniforms. They formed a double file on each side of him. Any pe on desirous of approaching him could not have penetrated through this phalanx. We obtained a position from whence I could get a full front view of him, not more than ten feet distance. Nicholas is one of the *finest looking* men I ever saw. I should judge that he is over six feet in height; he is well proportioned, and perhaps not older than thirty-eight or forty. He was in undress uniform of dark green coat and white pantaloons.

Immediately after his entry, the service began. After a certain quantity of mummery by the priests, perfectly unintelligible to me, a small picture was handed to the emperor to kiss, (perhaps a *painted* crucifix, no statues or graven images being allowed in the Greek Church.) This picture was next handed about among the officers. The chief priest then said something in Russian, which, from what followed, might be translated into *Shaker* idiom, thus—"*Come, brethren, let us labor.*" At this signal the emperor began with the singular gesticulations, genuflexions, and prostrations belonging to the Greek worship. After a certain time spent in throwing his arms about in the air and crossing them on his breast, the mighty emperor of all the Russias fell upon his hands and knees on the cold stone pavement, and after nodding awhile to the painted Madonna, he struck his forehead several times on the pavement. When he rose he was conducted by the priests to a distant part of the church, where all the same ceremonies were repeated before the representation of some saint, and in like manner the same performance was gone through before a dozen other saints. A double row of priests was formed from one station to another, through which the emperor walked alone on a carpet spread for him. I with some difficulty made my way close up to the line, notwithstanding the little crowd of persons who seemed to hem us in on every side and retard all our movements. It was evident we were watched very closely. Conscious innocence made me bold, and I pushed my way through all obstacles. No one dared to be rude to me, nor by arresting my movements break the profound silence which reigned. I thus worked my way up to the main avenue, where I got a full view of this gorgeous array of Greek Church dignitaries in their splenid robes, mitres, and tiaras, loaded with precious stones, pearls, and enamel minature paintings of saints. The costume of the Greek priests is far more rich and brilliant than those of the Latin Church. Presently the emperor passed so close to me, that it would not have required a long arm or dagger to have reached him. Thus, with all their precaution and *espionage*, had I been a *Polish* wife seeking revenge for a murdered husband, I could perhaps have effected my purpose. After all the ceremonies were finished, the emperor glided out by a side door, surrounded by his suite.

From the London Episcopal Magazine.

### THE RUINS OF IONA.

The tower of the ancient cathedral of Iona, rising as it were out of the deep, gives to the island an air of grandeur foreign to its general aspect, which is desolate and solitary. The dimensions of the cathedral are insignificant, but the memory of Columba and his monks creates a feeling of melancholy pleasure to the traveller, independent of the architectural remains of their rude and solitary temple. The island of Iona is about three miles in length and one in breadth. Its surface is low and rises into numerous irregular elevations of no great height, and at its northern extremity there is a hill about 400 feet above the level of the sea. On the east there is a low sandy plain, on which is situated a small village and the ruins of an ancient town. The population of the whole island amounts to about 450 souls.

Antiquarians, who generally pretend to be wiser than other people, doubt whether the ruins are so ancient as the time of Columba. St. Oran's chapel bears the strongest marks of antiquity, but it appears rude both in style and execution. It is sixty feet long by twenty wide; the arch of the doorway is low and circular, with chervon mouldings. The tombs within it are more modern, one of which is placed under a canopy formed by three pointed arches. The arches in the chapel of the nunnery are also round, and the style of the building partakes of the general plan of the Norman churches previous to the use of ornamental architecture.

The abbey church of St. Mary's was at the same time the cathedral of the diocese of the Isles, and is a more recent structure than the two former. This church bears marks of two distinct periods of erection; that part which is situate to the eastward of the tower being more ancient than to the westward. St. Mary's is in the form of a cross with a small and rudely built square tower at the transept. The length is about a hundred and twenty feet, and the width at the transept seventy. The height of the tower is about seventy feet, on one side of which is a window consisting of a plain slab perforated with quatre foils; on the other there is a circular light, with spirally carved mullions. Within the church the shafts of the columns are plain and round, surmounted by short capitals and grotesque figures, separated from the shaft by the corded moulding. These pillars support ranges of pointed arches, whose soffits are fluted with plain and not very elegant mouldings. Above these there is a smaller tier of arches, some of which are circular and others pointed with a sort of trefoil head. The whole is surmounted by a machicolated corbel table. The date of the erection of St. Mary's cathedral is supposed to be about the early part of the thirteenth century; but the mixture of styles arising from repairs or additions has puzzled the brains of many a worthy antiquary. The buildings which had composed the nunnery and the abbey are a mass of unintelligible ruins, rendered such by that laudable industry which prompts Scottish peasants to destroy the nests even long after the unlucky rooks have flown away. A decree of the synod of Argyle doomed these venerable and ancient walls to the reformation which distinguished the era of John Knox, when vengeance was executed on the splendid edifices erected to the honor of GOD for the doctrinal errors taught in them, and on the conventual buildings for the whoredom practised within them.

Many of the grave stones are plain, having no sculpture; that, however, of Lachlan Mackinnon bears the date of 1489. Abbot Mackinnon's tomb is in the choir, and is formed of a micaceous schist with a mixture of hornblende; the date on it is 1500. Near to it is the Prioress Anna, 1511; being lovely in their lives they were placed near each other at their deaths. The tomb of Abbot Kenneth is opposite; he was one of the Mackenzies of Seaforth, and on it the Byssus Jolythus grows. The tracery chiefly consists of swords, ships, armorial bearings, with clumsy bas reliefs of warriors. Here again the laudable pride of the islanders has appropriated the monumental urns of kings, heroes, bishops, abbots, and abbesses, to the more ignoble purpose of completing the walls of their cottages. In consequence the most determined antiquary is unable to point out in this "sacred storehouse" the tombs of the kings of Scotland or of Norway. It is said there were no less than 360 stone crosses in this island, of three only of which are there now any traces. One of these, however, had been transported to Campbeltown, and is still in good preservation. It is covered with an ornamental pattern and has a Latin inscription in the Saxon character. One of those still remaining is entire and uninjured, consisting of a long thin slab of mica slate covered with ornamental sculptures in very good workmanship. The sites of some of them are shown, but the greater number were thrown into the sea by order of the reforming synod of Argyle.


PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the UNION DEPOSITORY, 28 Ann st.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown*, 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.
Address Miss ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister Miss S., at 18 Watts street, or at 638 Broadway.
sep18 3t

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street*.—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

VALUABLE THEOLOGICAL WORKS just received by *Sherman & Trevett*.
Murdock's Mosheim.
Cruden's Concordance.
Horne's Introduction.
Student's Bibles.
Treasury Bible.
McIlvaine's new volume of Sermons.
Melville's Sermons.
Bloomfield's Greek Testament.
Townsend's Bible, 2vols., Dr. Coit's edition.
Wiseman's Lectures.
Cudworth's Intellectual System.
Tyndale's New Testament.
Eusebius' Church History.
Depository of the Protestant Episcopal Press, 142 Fulton street. nov6

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicennius, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
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And all the approved Theological Books for sale at the lowest prices, address, SHERMAN & TREVETT.

NEW BOOKS just received at the Depository, 142 Fulton street.
*Dr. Coit's Edition of Townsend's Bible*, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
*Memoirs of Mrs. Hawkes*, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
*Home Education*, by the author of the Natural History of Enthusiasm, &c., &c. SHERMAN & TREVETT.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3w.

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

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| Music, (extra,) per quarter, | $12 |
| Drawing and Painting, | 5 |
| Chinese an Poonah Painting, per course of lessons, | 6 |
| French, | 5 |
| Spanish, | 5 |

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocraphia, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
*Bishop Hopkins on the Ancient and Modern Church of Rome.* The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention. Oct 8 3t

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